

General Mole Book N^o VIII.

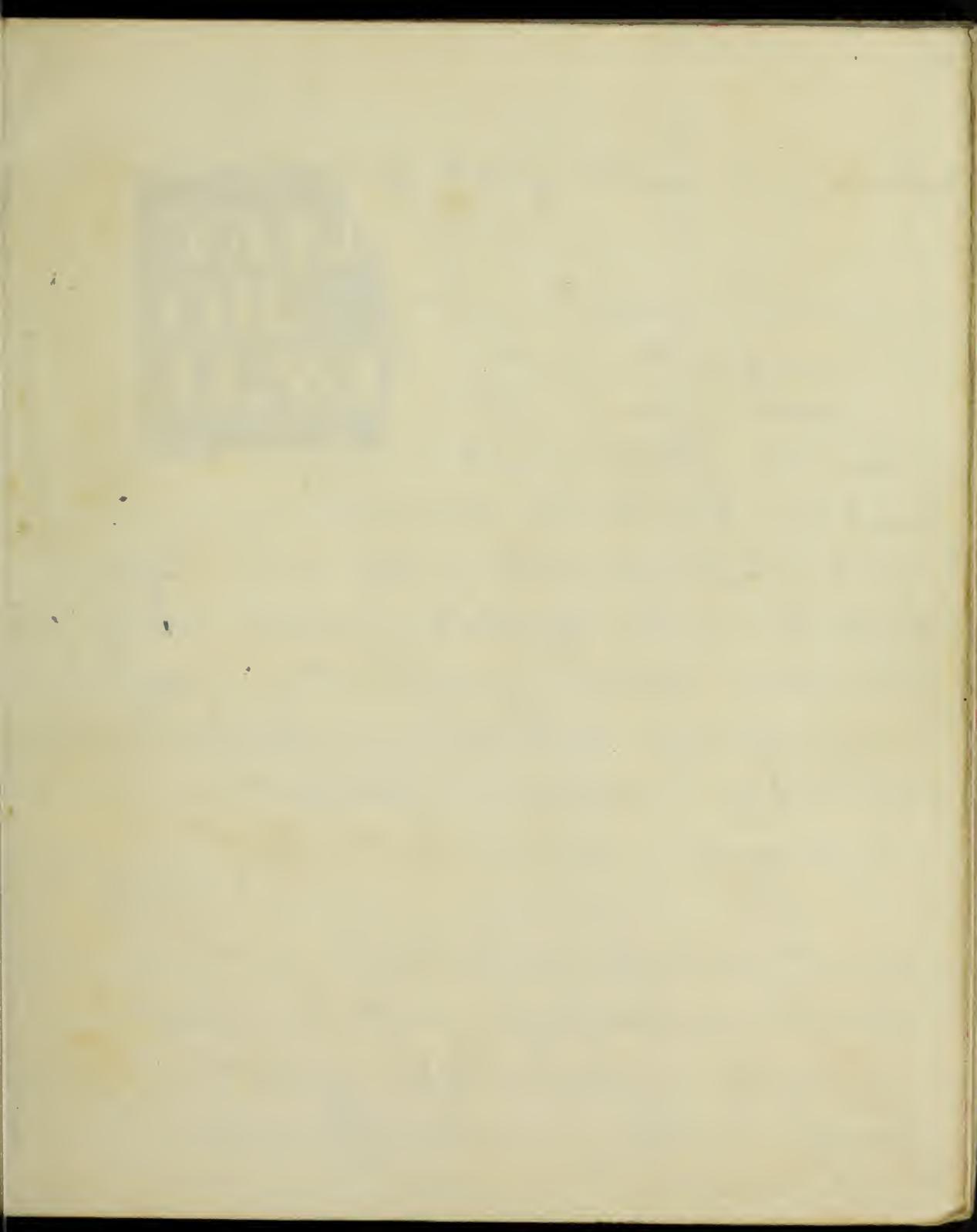
Richard B. Gregg

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Begin.



THE CHILD
AND THE
WORLD
DIALOGUES
IN MODERN
EDUCATION

By

Margaret
Naumburg

An unusual book on the
education of children by
the founder and director of
the Walden School. \$3.50

Book on Sci for Village Boys, if published,
to go to:-

Gandhi, Andrews, Tagore, Stokes,
B. Russell, John Sullivan, Hope-Jones,
Korzybski, Greenleaf, Wolf, Halpin,
Humphrey, J.C. Boe, Sudsy, Edmund
Holmes, Will Field, Dave Webster, Seddon,
Cajie, C. Cate, Manohar Lal, Senia,
John Dewey, Polohoff, Engl. Headmaster
Asia, Bob Rivers, Kishori Mohan Sen,
Kishnadas, Mr Morris (Bombay),
Mrs. Ambadal Sarabhai, Ragagopalakum
Male Schools of Bihar, Gujarat,
Delhi.

Edu. Deptts of each Indian Province,
Mysore, Indore, Hyderabad, Baroda,
Kashmir, Afghanistan, Japan,
China, Persia, Turkey, Egypt,
Russia, Mexico, Chinese (united),

International House (My), Brazil,
Argentina, Peru, Chile.

Hampton, Tuskegee, Penn School,
Howard, Fisk, The Criss,
Columbia Univ., Harvard, Wilson,
in U., Minnesota U., Kansas,
Nebraska, Calif.

Secy of Assoc. of Publ. School Science
Masters; Assoc of Headmasters of Prepar-
atory Schools; The Math Assoc;
all y. Goo. Bell & Sons, Std.,
York House, Portugal St., W.C.,
London.

From an article in the Federal Council Bulletin, on Unemployment, by Whiting Williams, quoted in Literary Digest for Aug 4, 1928.

"The one thing that I have brought out of my contacts with coal-miners, railroaders, and others is that they were all basing their claim to being taken seriously among their fellow men on the way they did their particular job. A man's job, whatever it is, has a spiritual meaning to him, and it is just because of that thing that every word about the tragedy of unemployment is true. You will never get at the heart of unemployment as long as you think of it as a matter of dollars and cents. The moment a man is

disconnected from his job he is disconnected from concrete assurance of his value and his importance to society. One cannot possibly overstate the spiritual value of work. ---

"To say 'Here is a capitalist with such and such motives as a class, and here is a worker with such and such motives as a class,' with no blending of motives, does not describe the situation. ---

"A worker is a man who is wanting to make sure that he is worth while and, if we miss the spiritual significance of work in the life of the man, we cannot unlock the door into his heart."



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May we say
~~the problem~~ that the exploitation of
the East and the Tropics had to come in
earnest as soon as the bankers took
away their support from agriculture &
turned it to industry? (In England first)
It is a failure to use W. & temperate
clime sunshine.

All must use their own sunshine
to the utmost and must not infringe
on that of others, tho' others may,
if they can, give of their surplus.
This aspect shows the inefficiency
of W. industrialism. It is not only
depriving present use of income of solar
energy in all countries by relying on
old stored up capital (coal & oil), but it
is also an extra deprivation and exploitation
of current energy in the tropics, while
the West uses stored energy instead, (largely).

We should use our own solar energy where it occurs.

Perhaps the solar power concept ends the Malthusian doctrine and fears of overpopulation. The income of solar energy is so enormous. Our problem is how to utilize it, not to fight others for coal + oil. Doesn't this put an end to need for rivalry of nations? A balance between temperate + tropic zones is that the ^{annual} total hours of sunshine in temperate regions is nearly equal to that of tropics because of the inclination of earth's axis in summer. Work this out in terms of actual h.p. units of energy; considering also the disadvantage due to slant of sun's rays in N.

A large number of social and ^{a political} economic problems and evils are

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due to this failure ~~to~~ of each nation to use fully its own solar energy.

Urban problems, imperialism, race & class hatred, immigration, friction between city & country, ~~internal~~ economic exploitation within borders of each country.

The problem of the farmer is to avoid machine idleness. ~~the~~ just like that of wife. Farmer's machines are plants & trees. The reason why dairy (and mixed) farming goes better than one crop farming is that ~~it~~ ^{dairying} cuts down such idleness during the winter, spring & autumn months. Silo helps much. The Poultry farming is similar. Bees are good ~~by~~ because of their geographical spread and utilizing what is otherwise a waste by-product (honey). In human

food a refrigerator is like a silo, -
trapped
keeps solar energy from waste.

The debts of the ^{great} war are being
paid by increased utilisation of the
~~trapped solar power~~
power (coal & oil) of U.S. Germany &
by the tropics (^{current} solar energy)

Editors of the Jaina Gazette are
Ajit Prasada, M.A. LL.B. (Ajitashram
and C. S. Mallinatha ^{Sundernagar})

Office is 18 Kalmantanapam
Royapuram, Madras.

Central Jaina Publishing House
Ajitashram, Sundernagar, U.P.

"Poultry Farming in the East"

by A.K. Fawkes, Poultry Expert to U.P.
govt. 1923. Pioneer Press, Allahabad.

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Bengal Secretariat Book Depot
Winters Aldg., Dalhousie Sq.
Calcutta

"The Secrets of the Self" by Iqbal
Macmillan, 1920.

Good Series of Small Books.

Pocket Classics - Macmillan

Pocket Classics - Collins

Home University Library - Williams & Norgate or
Henry Holt (U.S.)

Cambridge Manuals of Sci. & Lit. - Cambridge Univ. Press 1912.

Little Masterpieces - Doubleday Page

The Peoples Books. T.C. & E.C. Jack, 67 Doway Ave,
W.C. London

Books of American Technical Society,
New York City.

Books by Taylor Instrument Co.

Union Trust Bldg., Rochester, N.Y.

"The Indian Food Problem" by
Dnyashankar Dubey

"Constipation" - by E. F. Herter, 1909.

Oxford Univ. Press.

"Rural Hygiene" - Poore - Sonquists.

Books by H. Poincaré - Publ. by Ernest
Flammarion, ^{éditeur} Bibliothèque de Philosophie Scientifique
26 Rue Racine, Paris

La Science et l'Hypothèse (Eng. Transl.)
Science et Méthode (Publ. new a Sons de Londres)

La Valeur de la Science

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"Short History of Sicily" - Sedgwick +
Tyler - Macmillan, ^{1919.} 1919.

K. Pearson. "Grammar of Sicily" -
A & C. Black - London

"The Silent India" by S. J. Thomson.

"In class ~~was~~ ^{was} there are the facts of
the inequality of professional function and of
the distribution of property, but the salient
point is that there is no longer any
intercourse and inner union between
those who experience these inequalities
of work and property." - Alfred D.
Mueller, - in "Reconciliation" for July, 1925.

"The Upasika teaches that the only way to avoid the taint of action is to regard all beings as oneself, and treat them as such while working."

Vivekananda I. - Apr. 1925

MK g' ideas, like those of Marx, provide an objective to be realized, a method to be adopted, a denial ^{desire^{??}} to be fought, a satisfaction of a spiritual need. Therefore they both sway millions & are permanent.

Mohammedanism

Ch. 15 of Gibbon
also Washington Irving - "Mohammed & his Successors"

How much of the power of cities is due to false symbolism of money, & how much to true centralisation of control? Could it be that on clear view of power concept & without false symbolism, false concept of ec. wealth, there could be no centralisation of control? That there would be no need for pooling of credit or for long term credits? also no national debts? also no such thing as inequality of functions or of classes of people? Does the cloudy perception of some such idea lie behind the statement made by some thinkers (e.g. Whiting Williams & m. K. Gandhi) that there is no true distinction of classes, "capital vs labor"? Might not the whole property concept be greatly modified by this apprehension of implications of labor power concept?

According to July, 1925 number of
 "Reconstruction" (Published by British Fellowship
 of Reconstruction) the British total
 national expenditure goes as follows:

Cost of armaments & part wars	-	59.0 %.
Postal services	-	6.4 %.
Education	-	6.0 %.
Old age pensions	-	3.0 %.
Health	-	2.7 %.
Unemployment relief	-	0.4 %.
League of Nations	-	0.001 %.

Also that France spends 72%
 of her total national expenditure on
 armaments & part wars.

[N.B. resp. But G.B. has very
 cleverly made her colonies & other nations,
 especially India, pay for ^{or much} many of her
 wars.]

Prof J. S. Hoyland, Bishop's College,
Megam, C.P.

Play is the art of symbolic expression, and provides food for the spirit, as work provides food for the body.

Wm Blake said that no one but an artist can be a Christian.

"It is not the 'mind of the observer' that is ^{directly} concerned by either the special or general form of the theory of relativity; it is merely his velocity, or rather the velocity (or its equivalent) of his reference systems. ... Differences in the velocity not of the

observers as conscious observers
(their minds) but of their physical
systems of reference" - Anon.

under
the solar power concept vegetable diet
may be more efficient as involving only
one transformation (in the plant), while
meat diet requires a second (the animal).
But the loss involved in the second trans-
formation may be overcome by the fact
that the animal eliminates some other-
wise idle transforming time, i.e. especially
winter months when vegetation does not
grow. This would not apply in tropical
countries i.e. Vegetarianism complete is
possible only in tropics or sub-tropics.

New State Guest House,

Khairatabad,

Hyderabad, Deccan.

August 24th. 1928.

Dear Mr. Gregg,

I am very much obliged indeed for your letter of August 18th. and for the enclosed additions and corrections of your book. I have been reading your book with great interest since I wrote to you last, but have not so completely digested it that I can write to you in a detailed manner. If the articles which appeared in Capital were not yours, the writer has certainly taken the ideas from your book, and I am very glad to have had the chance of seeing the original.

I am leaving Hyderabad next week, on Saturday September 1st., and am leaving Bombay for England on September 15th. If I do not get the chance before then, I hope to write you a long letter when on board the steamer. I feel already that your book places the whole movement for Khaddar on a more clearly stated basis than has been made hitherto.

Believe me,

Y

Yours sincerely,

Harold. G. Mann

Khairatabad,

Hyderabad (Dn)

August 12th. 1928

Dear Mr. Gregg.

I do thank you very much for your kindness in sending me a copy of your book, "The Economics of Khaddar". Now that I have seen it, I think I must attribute to you, the two very interesting and suggestive articles under the same title in "Capital" about two months ago. As it only reached me yesterday afternoon, I have only been able to give it a cursory look so far, but I am promising myself a very interesting time with it this week. I will, all being well, take the liberty of writing to you again over any points that strike me.

Very many thanks again for sending it to me. The question of alternative occupations in so much of India seems to me, just now, one of the supreme questions before Indian thinkers & workers.

Yours sincerely

Hazadd. H. Mann

Re Ascetism (From Schuster?)

"We must also deal with survival forms which are falsely claimed as ascetic. --- The robes of monks, the communism of various sects, the treating of vegetable diet as superior to meat diet, may all be connected with ascetic modes of life, but they may also be mere survivals of past customs or a recrudescence of old ideals. In new social and economic situations past moralities see much to blame, and can find hope only in reverting to the outward simpler life of the past and its forms. Such reversion is, however, only in a secondary sense ascetic. It is nevertheless true that the ascetic finds a ready discipline in such reverions.

Synthetic form of what were originally self-imposed hardships or disciplines may be mistaken for asceticism.

E.g. the - tongue.

Disciplinary asceticism.

"Dualistic asceticism is where the body is considered evil and only the spirit good. In such a condition the object of ascetic exercise is not the training of the body but its ultimate extinction, that the soul may be free. A metaphysical dualism which separates soul and body, God and the world, spiritual and material, into sharply contrasted realities. --- "World flight in various degrees becomes the standard of holiness." - "This dualistic asceticism always results in estab-

leaving a double standard of hardness.
A few can flee the world. The
average man takes ~~indeed~~ some
symbolic or sacramental substitute.

Fundamentally, that is where I
differ from Gandhi, - he is a
dualist & regards the earth & body
as evil. It is probably ~~in~~ this
dualistic attitude which leads Kahl
Solile to speak of propagation of the
species as a form of violence.

The idea of events & phenomena of this
world being symbols or cross sections of a
higher dimensional reality precludes one from
thinking of any specific act as a sin in itself.
It depends on all the circumstances, but especially
the inner ones.

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Some old Notes on a possible
Course on Comparative Civilizations.

Definitions of Civilization.

See Hawlock Ellis, Ferrero, Carpenter, Penty, Anatole France, Bryce, Rousseau, Tagore, Dao Tse, Confucius, Pfeffer, Upton Sinclair, Clive Bell, Spengler, Wyndham Lewis, E., Aristide Briand, Gandhi, Schmitt, Lord Morley, Elie Faure, Romain Rolland, Leonardo, Dickey, Gierke, Flinders Petrie, Edmund Holmes, Lord Holdane, Lord Anbrook, H.G. Wells, William Bellor, G.K. Chesterton, Goethe, H. Poincaré, ~~H.~~ B. Croce, Unamuno, Gibbons (historian), Mr. Mrs. Beard, N. Ford, Edison, some popes, Dean Inge, Austin Freeman, American writer on Africa, some anthropologists, artist who went to Tahiti R.L. Stevenson, S. African writer on negro, G.K. Ogden series,

(civilization, continued) .

Fields of achievement and institutions connected therewith

Politics, economics, science, technology of various kinds, literature, ~~foundat~~, art, music, religion, poetry, ethics & morality, visions of God (mysticism), education, tools & machinery, agriculture, medicine, philosophy, communication & language, thought symbols, filing symbols, travel, money, exploitation

Church, State, army, governments, capitalism, schools, colleges, guilds, marriage, local govt., ownership, social ~~—~~ grouping, economic grouping, customs & beliefs relating to sex. Concepts & utilization rate of

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time.

Relation of Civilization to Progress.

Basis of Comparison between Civilizations.

Differences of time & of place, including climate & geographical environment.

Qualitative rather than quantitative.

Relation of stimulus to function.

Relative importance of certain large concepts, activities, habits, purposes, structures (organization) & events.

Effects of different types of civilization on individuals and groups in relation to body (physiology, diet, health, longevity, etc.), mind (range,

depth, altitudes, objects } + rock.

Different methods of utilizing stored & current income of solar energy.

Relation between Civilizations & their Environments.

Flinders Petrie, Elie Faure, Schmitz.

What Conditions are Essential to Civilization? (origin & maintenance)

Spiritual conditions, humidity, union of God, ^{sense of humor}, ^{elite}, material, of organization, Divide into or consider different stages of civilization.

Examples of long maintained civilizations & China, India. Sense of humor as a factor in Chinese civilization.

"Fear God" has a dualistic implication, - an exterior god. Sensitiveness

We need not shrink from the others laughing at us because the laughter is really at the difference, the incongruity between their ways, thoughts, feelings and ours.

Hence it may be, as much at one side of the difference as the other.

Really they are laughing (unconsciously) as much at themselves as at us. Parochial minded people always consider any new thing or event (especially if personal) as ridiculous. Hence laughter, as well as word criticism, is a form of autobiography.

'If I see God clearer than someone else does that should not make me feel superior', for seeing God truly means realizing unity with all; hence no superiority or separateness, but humble oneness in spirit.

The failure to use solar more efficiently is perhaps one cause of the terrible waste & lack of leisure in industrialism in the U.S. The Orient does better by using current income, & so need not buy so much to live. Not merely in raising of food, but in other ways too.

Re money, connect it with equivalents of solar energy so as to keep it uniform, or make another unit so. Then connect with consumer needs. Perhaps 3 units, (1) production, tied with energy units, (2) consumption, tied with consumer needs (partly energy unit equivalents for food, clothing and housing); (3) in terms of balance of prices (a distributive unit)

From Magandil

(Vithalpur - the new site of the village under construction)
c/o Sankat Nivaran Samiti
Mahendabad.

Dear Govind

24/12/27

I am glad to know you are in Bom-
... now, and that we shall be able to
" Dr. H. L. ...

Federal Press Sitter. 156 W. Washington
St., Chicago.

"Justice & the Poor" - Reginald H.
Smith. \$1.50. nyc.

"The Public Defender"

Maya C. Goldman \$1.35.

Two good ways to write history

- (1) à la Fairgrieve, only better
- (2) gradual growth of idea of unity.

"Imperfect machinery makes
men slaves, while maturely developed
machinery makes them lords over
Mankind. --- the degradation of a
man to be the soulless unthinking
servant of a semi-automatic

machine, as practised now, is evil. The development of the machine until, in the 'ideal' limit, it is completely automatic and self-tending, is possible and best of all." - "The Philosophy of Engineering" by J. Edwin Hartnup. The English Review for Feb., 1927.

But of Robert D. Wolff's ideas.

Develop idea of Village Engineering, for India & Bengal. Would include agriculture, cow improvement, manuring, seed selection, irrigation wells, malaria, sanitation, bridge making, tanning, medicine, dyeing, thatching, village planning, spinning, weaving, silos, root vegetable culture, road making & repair, carts, reforestation.

Re money

Sweating and exploitation exist least in countries where water prevails most.

and money least. It is not due to
machinery. Cf China, Africa, India.

Village (decentralized) economy
is valid because of the incidence of
solar power. This is a fact not to be
overlooked or escaped.

The idea of security and relief ^{from} from
fear are ~~are~~ inherent in occupations
of medicine, village survival, small-
scale farming and the development ^{application} of
the solar power concept.

Study the relation between skin
functions and massage. Ought not
massage to be developed more to
promote that, as well as mere
reactions?

Mechanical efficiency is a relation of space or quantity of matter or number of events to a unit of time. But economic efficiency is more than this, for it relates to life & security of life. Life includes more than ^{emotions are} st. It is on entirely different time scale probably.

Correlate epidemiology and economics on basis of cause of sickness, & economic insecurity cause of poor.

Differences between ^{races} races are largely in time and space scales and in organization.

Show the falsity of money concept partly from the wrong idea that wealth can be stored indefinitely?

of, Soddy, wrote on control flux
use of coal & oil and refrigeration
Is it the growth of this idea,
indeed any use of money, that
gradually corrupts primitive peoples
when they adopt a money economy?
Bushmen, S. Sea Islanders, Africa,
Cowries are not present. But con-
sider this.

Capacity (capacity) would be
increased if men did not believe
and long, ^{long} possible. Their beliefs
get copied. So you then also
a corrupting true credit

Could Adis use the control
on Blue & Red | Mani get
longer cultivation?

Spread of idea energy except
area far as world makes

These annuals, & after the to adopt
little ways of agriculture idea -
a big man, very poor farmer
now in Sacramento valley, not
Italian. From the man is good
market gardener. Modern explain
in U.S. & Eng on marketing of
farm products, & use of petrol
& electric) machinery in a
mushroom as to tools & materials
then consider the result they
will have upon a valley economy

To look a India poverty &
backward & backward

Re money: Can stability of Chinese
& Indian civilisations be partly
due to their imperfections & relatively
slight use of money?

If we are to take everything as
cross sections or symbols of a
higher life, we must be careful to
preserve energy of action.

Sept. 12. Mr. A.V. Phillips said
today in presence of several of the
Anglo European staff & myself that
the older he grew & the more ex-
perience he had the surer he
was of the ability of bankers to
separate you from your cash in
the smoothest & most dignified
fashion possible. And in

telling to me the night before, he said that a big item in the overhead expense of doing business in India was the pride, greed & desire for complex comforts ^{on the part of} ~~of~~ Europeans. ^{Each of} ~~All~~ the staff had to have a separate house or quarters. Average finishes each ~~house~~ with 3 rooms & each married couple a.

5. . . . Free ice, free electricity, practically free washing, a refrigerator, etc.

Is not "responsibility" of a man of affairs ultimately a trial in the unity of spirit & in certain methods of dealing with men so as to get a unified response from

them?

Wasn't the rallying of the world to the support of G. Brit. in the war largely a rally of capitalists, small & large, to the head of that system - a support of a world wide ^{financial & commercial} system rather than of a political party?

Sept 14. Kristie Babu and his little granddaughter (?) asked how did flowers bloom at night? "Did god kiss them out?"

What happens always to be able to give something to God.
Always Christian.

Thy path, O Lord, is hidden by mosque
and temple

I hear thy call, but the guru stops the way.
What gives peace to my mind, sets the
world ablaze, -

The cult of the One dies in the conflict of
the many,
the door to it is closed by many a lock, of
Koran, Puran and rosary.

Even the way of remuneration is full of
tribulation,
wherefore weeps Madan in despair.

K.S. says the old Samskrit works on
medicine say that the greatest
physician of all is inside the body;
~~we~~ also the greatest druggist.
^{as inferior doctors}
 \therefore We should not interfere but
should respectfully stand aside &
only offer to help.

~~Seed~~ Animal seeds are meant to those on our body males; vegetable next; & last of all animal.

Tayore in his Letter from Java.

V.-B. Quarterly, Jan. 1928.

"At the moment of departure it occurs to me, that beautiful as the island (Bali) is, fine as are its people, nevertheless my mind would not care to build its nest here. From over the seas

the call of India haunts me. Not merely because from infancy my communion with the ~~infinite~~ universe has been through India, but because in its mists and plains, in its atmosphere and its light, I have received intimations of an immensity that has captivated my mind into adoration forever. True, it causes me much suffering, the picture of desolation that is everywhere in the habitations of her people; yet, transcending it all, there is always with us the message of supreme liberation that has resounded in her skies from the beginning of time. On her lower levels, the

bondage of pettiness, the fuss of triviality, the futility of meanness, is such as I have seen nowhere else; but on the heights, where the altar of the Supreme is established, there is no bar against the initiation of the Infinite. That is why, for me, the peace of this morning leaves pointing with its light toward her.

Tagore tends to lay too much emphasis on inner life & neglects its practical ^{material} expression. Dislike organization. Hence the condition of Santiniketan & Jorud.

Gandhi tends to a dualistic

emphasis on meekness for external acts of a particular kind. Both are true. India needs latter most at present, while the West needs the former most.

Sept 15. After talking with Monomohan Bala it seems to me probable that the primary cause of the persistence and vitality of Chinese civilization lie in its family system, its decentralized village life, its imperfect money system, the sense of beauty and art, and the sense of humor among the people.

Reading Krishnadas' second vol on Matrimonies makes it clear that the reason why Moderates or Liberals are

always so willing to negotiate with a government is because they too represent a group of exploiters - the middle or ^{are committed} upper middle class, - and that they "to a system of "Law + Order", ~~the~~ which means an orderly and ~~quiet~~ quiet system of exploitation. Particular minor features or applications of "Law + Order" may pinch their toes on particular occasions, but they will at the last be always found to upholding the ^{existing} Govt if its overthrow means the loss of "law + order". If they feel competent to carry on "law + order" for their own benefit instead of that of their foreign masters, then they will fight. Cf American Revolution. But they

may be flattened or constricted into carrying it on if their own toes are not too much pinched or their own position too ^{nakedly} ~~badly~~ shown up.

Take line, calling the British Empire the "British Vampire".

Re Aliensa, Mahatma, in moving the resolution of Non Civil Disobedience at the Ahmedabad Congress in 1921 said in part:-

"I am a man of peace. I believe in peace. But I do not want peace at any price. I do not want the peace that you find in stone. I do not want the peace that you find in the grave".

Refining to 2 pp above, I think that the Bengali middle class have been so thoroughly corrupted by their zamindari system that they will always fail to ^{economically} understand or will oppose Mahtabnabi's idea of Swaraj. Is this not the explanation of C.R. Das' failure at certain points?

It may be that the Kellogg Peace pacts are merely a slow recognition of fact that economic combat, pressure & exploitation do not need violence so much as formerly to support them, & that some of the high overhead of militarism can be dropped off.

In The Nation (U.S.) for July 18, 1928
there is an article about an engineer-farmer named Arthur J. Mason, living on the I.C. about 25 miles outside Chicago. He advocates giving up corn production so as to end surface erosion, and growing alfalfa. He believes that chief purpose of agriculture is to feed animals & only ^{e.g.} secondarily to feed human beings. ~~Has 36~~ Wheat crops of U.S. = 18 M tons, but crops grown for domestic animals = 429 M tons. Has developed an artificial drier for alfalfa hay, which also dries it. Dries in 50 minutes. Drier is 160 feet long. On unit of 600 acres one farmer & 6 assistants do all the work. Crop worth \$80,000

per kg (gross value). Thus and the alfalfa can be cut earlier, has higher protein value + higher % of digestibility. Strengths harvesting time from 65 days to 210 days. Working schedule: - Apr 15 to May 15 gather winter gr.; May 15 to Oct 15 work on alfalfa; Oct 15 to Nov 15 cowpeas + soybeans.

From Tagore's Letters from Java V-B Quarterly Jan 1928.

"a warm climate stimulates the expression of life into a speedy maturity, but as speedily exhausts it. It relaxes at every moment the output of energy and fatigues the sustained effort of life. The reason

why Britain is so perfect in its spirit-and-spunkness is because the people of a cold climate have made themselves responsible for it. Their mind can assert itself unweakened at all times and places, because in their cold-hardened bodies the energy stored in bone and muscle and nerve has been accumulating for generations. We are always mainly saying: 'enough, that will do, we can somehow manage with what we have.'

"The taking of care is not only a question of love but one of vigour; to maintain keenness of attention, even to the desired object, requires plenty of energy. Where the store of energy runs low, a cheap

asceticism supervenes. The type of remuneration that results, means only a shaking off of responsibility from one's own shoulders, a fatalistic submission to discomfort, disorder, disease, or whatever else it may be. Consolation is then sought in the attempt to make out that there is something glorious in such submission. On the other hand, he who has abundance of energy takes delight in accepting the challenge of strenuous aims; he lives hopefully. When I go to Europe, this resolute application of man's effort is what strikes me most. The chief characteristic of their science is its strict observ-

ence of obligations in the pursuit of knowledge. Nowhere does it allow any vagueness or whimsicality, or take anything for granted, or seek refuge in the dictum of any sage, however wise. It is when the spirit of submission, born of soul fatigue, comes in that, in its unaccorded-for field, crops up immutable injunctions of the Shastras, bequests of masters, ipsa dixit of Mahatma, as weeds obstructing the path of truth. "

Practive changes of notation in Algebra as a kind of practice in shifting frames of reference, or translating of symbols.

(plastic, & pictorial, & decorative, architect)

Music, art, language & that
(as words and also in forms of
prose and poetry), mathematics,
— all these are symbols of the
eternal; emblems, signs of God.
Each makes a sort of frame of
reference. ∵ God practises in
relativity to learn to translate
from one language to another,
to change scales of notation or of
measurement, or geometrical frames
(e.g. from radial to ^{rectangular} Cartesian, from
rect. Cartesian to asymptotic etc.);
to learn to understand music of other
countries; to transpose tunes to other
scales or modes; to express similar ideas
in different forms of art.

Sept 17.

~~Aspera~~ K.S. said his father in his later years was averse to having his photograph taken. He said that it did not truly express a man's whole nature or his soul; that it was a reliance on externals, that it was part of the economy of nature to have the recollection of features of people grow dim; that exposed the truth behind the phenomenon of death. The spirit ^{of a man} continued to live in our hearts. All that was truly valuable remained. The external form might serve to remind us, but it reminded us more of externals & tended to divert our minds to them rather than to

let it dwell on the spiritual essence of the beloved one. Form, emblem, features must change in order that the spirit should live. To try to keep the external form intact by photographs, pictures, etc. was, he thought, an artificiality that tended to take away one's reliance on the ultimate spiritual truth.

Monomohan Behn told me that Kali as typifying both strength (Sanga) and destruction, was pictured as trampling on the body of Shiva, because the good always seems to go down, in periods of destruction. The necklace of skulls & the belt of cut off hands both express the terrible aspect of destruction.

tion. But one of her four hands is held up, palm outward, in the gesture ~~that~~ which means "no harm is intended", "peace", "do not fear".

So like Shiva, who is godless of both Destruction & Creation, there is in Kali the personification and synthesis of a paradoxical truth. Destruction is a necessary accompaniment to creation. ~~The same~~ For the spirit to live, forms must change, old ones being broken or rotted or destroyed and new ones taking their places. The visionaries who rant about the benevolent aspect of Kali ~~forget~~ fail to understand that she is merely a symbol of the truth in Christ's saying - "Except a grain of corn

fall into the ground and die, etc.

K.S. told me the story of Kashonmalunda, the aged Buddhist priest who carried Buddhism into China.

He was very old & feeble. It was his custom, like all Indians, each day at dinner to dedicate the food to God and then take it a gift of God.

One day he felt uneasy and could not eat, for God did not seem to give the food to him. God seemed to say that whatever food was dedicated to him must be shared by all. Kashonmalunda then proposed to share it with

gods whom he would invite. God said that the this was true & applied to all material food and things, yet it applied still more to spiritual food, - that must be shared by all, in understanding & in worship. K. saw that that meant telling others of Buddhism. So he asked God to whom should he tell it. God said to a people who had culture & apprehension not the light of truth. This meant the Chinese.

K. said that he was very old & weak. But God said that since the spirit was the sole source of his life & strength he must not worry or be negligent in spending his strength.

would surely come in under an endeavor. So he started through ~~the~~ Tibet.

The emperor of China had a vision that a man was coming from the West, a man with a great lustre shining in his face, - a messenger from God.

So he met a white horse & a white umbrella, - both imperial emblems. They met K at — a place in S.W. China near the Tibetan border, near the river So. And when K saw the river So he thought it very beautiful. But he refused to ride on the white horse, saying that he was but a servant, a slave, a

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from the people in the caravan,
with whom he had been travelling,

message. But he took his
books, both Buddhist & other
sacred Indian books, & put them
on the horse & put the umbrella.

And when they had travelled
further & were near the river so
the horse stumbled & fell itself.
Then K said it was a sign
to stop there. They urged him
to go on, for the Emperor was
waiting. But he said he
did not come to see any emperor
or ~~nor~~ to be in any capital. If
the emperor wanted to come &
hear the message, he might come
like any other man, and he
would be welcome. But not as
Emperor.

^{Self}
Sacrifice, in sense of sacrifice of
smaller self to the Great Self, is
merely a recognition of, (a symbol)
the partialness & inadequacy of the
things of space time & a giving up
of them as being a lesser reality,
in favour of the greater reality
~~the~~ of which ^{the} ~~it~~ world is only
a cross-section. [Self-transcendence is good.]

But grace of God, & gift of
one's work & powers & self to God
is a more joyful sort of recog-
nition of the same truth, but
of the further truth that one's
separateness is only maya, a
Sila, a play with god, & that
we may take our separate selves,
works, powers and all things
as emblems & symbols of &

manifestation of the greater life & greater unity, of God. A rendering back to God, ∴ a rejoicing or reunion with Him, a more positive step, more joyful and more profoundly conscious, ^{+ for very} step than sacrifice.

Sept 12

K.S. told me about Chaitanya and the fallen woman, in Kaliavan. She heard that a holy man had come, and with much hesitation came to see him. He was a very beautiful man and to her his beauty seemed to have a divine quality & purity. She, with ~~to~~ approached him and he held out his hand to bless her. She said "Do not bless me Lord; only first make me worthy of your blessing." He replied,

"Do not talk of worthiness. We none of us are worthy of God's grace & blessing. I am very conscious of my imperfections & lack of worth. If God has given his grace to me or to any other person it is not because we deserved it, but in order that, having experienced it and its joy, we might strive to become worthy of it. If we had to wait until we had earned it, who would ever have received it? So be blessed her.

After he went she was so deeply touched that she changed her old bad ways and also cut short her very beautiful, ~~at~~ long thick hair. Then when he returned, via another village, she went to see him. He did not at first recognise her, because of her short

hair. Then when he knew her he said, "why have you cut off your hair, ^{dear} my sister?" She said it was a penance for her sins & in token of her reparation. He said, "But your body was not at fault? You are like a person who punishes an innocent one for the fault of another; like a mother who beats her innocent child after a quarrel with a neighbor, ^{gently} to make the neighbor suffer, and the child looks with dumb pleading at its mother as if to ask, why do you beat me? So when you mortify your body, was it at fault, or was it your desires & thoughts within. Those you have not reached by so doing. Mortification of the body, and

icism is not the way to find or receive god." She saw her mistake.

It is often so. But we should accept god & see god in everything. No denials. God is so vast in his bounty and gifts that often the magnificence of the display of his messages blinds us to the message. The message is for you alone. You are the only invited guest. And god is so anxious for your coming that ~~he~~ he leaves messages for you everywhere, and repeats them again & again, in an infinity of ways. And because God's festival is so splendid & magnificent, so also are his messages & messengers.

This is superbly expressed in the

by Jayanadas Bagchi

poem about the day, the sun, as his messenger, coming again & again, and my failure to understand the message; and then its glorious repetition in the stars at night. Tagore has translated this somewhere.

Do the above idea about you being the sole invited guest to God's festival, containing a hint of the Unity of all spirit, the presence of God in each & every one, explain X's words about the being more joy in heaven over one sinner that repents than over the 99 righteous ones? Is the idea of separate souls really due only to separate conscious-

nesses of One God or Spirit. The consciousnesses are individual and separate, but not the reality, the spirit of which they become aware.

Salvation is not quantitative. The rejoicing in Heaven over the repenting is not because of the gaining of one more vote so to speak, not because of an increase in quantity of souls, but because of the quality of a fresh, unique realization of God. (?)

"When the lamp finds its light (place) then it may wander or travel no longer, but should return to its own place." This saying of Kolin, given to Simpson by K.S. was enough to send Simpson home the next day after his talk.

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"The true guru is within". A great sincerity on part of Simpson. I made ^{whole-hearted} immediate complete action after seeing the light.

giving up wealth (money) is different from mortification of body. It is a test, an outward sign, of renunciation & of realization of where lies true wealth.

"Mother India" is a good example of what JBS Haldane calls "the deliberate exploitation of scientific ideas in the interests of unscientific pre-judice." He also says that "evolution implies the rights of animals".

May not public health, longevity, infant birth rate, etc be ~~and~~ as prevalence of epidemics and endemic,

existence of particular types of disease (e.g. malaria, plague, leprosy, etc) be regarded as very sure and important means of measuring economic well-being? Work out parallel curves of some such data.

As of B S Haldane says in article in *Harper's* for June 1928 "Science + Ethics" ... "If an almost equally important aim is to promote human solidarity, it is in the realm of hygiene that this is most completely displayed. On the political and economic plane my neighbour's misfortune may be my advantage; in that of hygiene this is never so, as Carlyle pointed out long ago. As long as we maintain strenuous and dusty occupations we shall have foci

from which the tubercle bacillus can attack the well-to-do. As long as we have families of six in a single room we shall be unable to prevent the spread of diphtheria or measles. This solidarity against pathogenic micro-organisms extends beyond the boundaries of nationality, race or even species. Every Romanian infected with infantile paralysis, every Indian with small pox, every rat with plague, diminishes the probable length of my life."

of this with idea of fear as origin of disease.

Later in same article Haldane says:-

"The behavior of Christians, like that of other men, has always been a

compromise between that dictated by their moral code and their private inclinations. But that moral code has never, at least among those Christian peoples who have advanced civilization, been purely Christian. The governing classes in Europe have generally kept before them the ideal of honour in one of its many forms. This is an ideal based on pride rather than humility, on self-valorization rather than self-denial. It has generally been linked with some form of family pride or patriotism. It has, of course, its aberrations, but they have been a natural reaction against the abjection into which

the Church has attempted to force
the spirit of man. In the
somewhat modified form of spot-
mending this code is current
among all classes in England
today. ----

"Now the present moral crisis is
due, among other things, to the
demand for a moral code which
shall be intellectually respectable.
The existence of that demand, en-
couraged as it is by the success
of rationalism in the sphere of
science, is no doubt a serious
matter, but the demand is
growing daily. And it comes at a
time when applied science has
created so many new moral prob-
lems that the morality of our

ancestors must in any case be dras-
tically revised. Until now poverty
and disease have been inevitable
evils to be palliated by the virtue
of charity. With the means at
our disposal today we could abol-
ish all poverty and most disease.
But the moral energy required
for these purposes is still directed
into less efficient channels. In
the same way our sexual morality
has been adjusted to produce the
high birth rate demanded by a
high death rate. It is now being
rather painfully altered to meet
the new social demands upon it."

"If, then, our moral code must,
in any case be recast, we are justified
in demanding that it be recast on a

national basis. --- Christian ethics replaced those of the ancients largely because they made unlimited demands on the human spirit, and it does somehow respond to such demands. I doubt if any morality which does not do so will get the maximum response from man."

"The quality is remembered long after the price is forgotten" -
Bengali business proverb.

Banks call priests, ministers, etc "professional thirds," - i.e. buttress - in between a man and God.

Amalinda Ghose - "The Mother"
Arya Sahitya Bhawan, College Street Market
Calcutta

By F. A. Hornibrook - "Culture of the Abdomen";
- "Physical Fitness in
Middle Life".

By Etta A. Root (Mrs. Hornibrook) : - "Sex and
Exercise".

Both published by Heinemann (?)

E. Slater, Mission Poultry Farm

Etobicoke, U. P. (near Agincourt)

Also Mrs. Fawcett, Goat Poultry Farm,
Sudanow, U. P.

"Biochemical System of Medicine" by Dr. Carey
Syntexis Pharmaceutical Co., St. Louis, Mo.
Also books on same subject by Dr. Boenelke,
& Dr. Dewey.

12 Schuessler Tissue Remedies

Homoeopathic Home Dispensary

Konkanady, South India.

Gujarat Vidyapith, Ahmedabad

6th September, 1928.

My dear Govindji,

I read your pamphlet about 'a Preparation for Science for Indian Village Children'. First I read the introductory sections 1 to 5. Then I skipped over sec. 6 which is the main part of your treatise ^(This I read last); and finished sec. 7, 8 and the appendices. I am at one with you in all that you say there. Your valuation of Science and the limitations you assign to its potentiality and cultural force, are perfectly balanced. I go a step further, and feel that the chiefest use of Science for India is its ~~power~~ ^{power} of destroying superstitions. Religious instinct in India is wonderfully potent. Religious culture of the average masses is also highly evolved. Its expression is intensely poetical. Spirituality and poetry have ^{ever} gone together, and made Indian life an eternal hymn. But Superstition has spoiled the whole thing. When poetry of life degenerates into superstition it kills the very soul of Truth & Beauty. I have anxiously thought over the problem, and have come to the conclusion that Science alone can come to our rescue. If ~~proper~~ educationists are

for the coming to teach us Science, Science need not be a curse that it ^{has left} ~~proved~~ itself to be in the hands of exploiting + predatory races. Science can yet simplify + dignify life.

You can very well imagine with what enthusiasm we have read your pamphlet.

As for my opinion about your brochure, its chief and inevitable defect lies in its being written in a non-indian language. Except for sec. 6 (the main part of ~~say the~~ it) the pamphlet cannot be easily translated into Indian languages; not because the language is difficult or highly technical, but because the vernacular reading public and the vernacular primary teachers have not yet ~~come~~ come up to the level of the discussion. They even cannot understand what we are talking about. The problems are simply unknown to them. So the whole thing must first be explained in extenso. We must first raise the problems, explain their implications, and then offer their solutions. In your preface you say, 'It is foolish to load such large ideas and hopes onto such a little baby of a book.' It is not exactly like that. The whole book is quite alright. For those who ~~not~~ have received collegiate culture,

as distinguished from Collegiate instruction), but they are not likely to take up village education directly and personally. So your book, to succeed in its object, must be backed by educational propaganda. The book is sure to succeed from the publisher's point of view without any aid; so it must appear in print. But half-a-dozen institutions must make up their minds to work the thing out, through the instrumentality of teachers who know the various problems of life—Teachers who can take a general view of humanity and general progress.

It is possible to offer a few minor suggestions as regards the exercise. But I had not the necessary leisure to note down any such suggestions. The experiments that are made at Kotharki are very important. But I feel, only with the assistance of Indian teachers can you make the thing perfectly living to the students; because only Indian teachers can correctly grasp the level of the students. Any number of exercises could be added in conformity with the genius of the people. But even as it is, your book shows a wonderful grasp of the Indian mind and its needs. Really you ought not to

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leave India at all. You are one of the few persons who could help us to overcome our inner weaknesses, through right education. But I know only considerations of health are dragging you away to America. How can we be selfish in such circumstances? But I do hope it will be possible ~~for~~ you to return to India.

Having taken the burden of running the vidyashram I feel every moment the need of assistance from men who have got ~~the~~ a correct grasp of the function of education.

yours affly
Kakha

(god)

The Guru is within and everywhere.

Eg. Story of the Baul who once was a
recluse but changed after seeing a little
girl of 12 filling her ghara under
a fountain of water, holding it beneath
the flow with one arm crooked while
turning her main attention to chatter
with the other girl, gathering with
the free arm but always careful to
hold the ghara under the stream of
water. So he said he would always
be careful to keep his vessel under the
flow of God's grace, but with the
rest of himself live freely in the
world.

and the Bauls say that God, the
only guru, is manifested & can be
seen and learned from in every
place, every thing, every person, every

situation, - in the sun, in the embrace of ~~the~~ beloved person, in an animal, in a child, in a mountain, etc.

The Brahmins do not speak of a guru, but use a word meaning "a support". And do not call themselves disciples, but a word meaning "bound by love".

Dadu & all the other real sanyasis were exceedingly careful not to accept much praise or honour. It is like water, necessary for the life of a tree, but if ^{roots are} submerged in it, the tree dies. So a little love, affection & respect is necessary for a person, but much reverence or obsequiousness is destructive of the soul. So Dadu & others are careful to distribute all reverence & honour they receive; - first to God, for they are only his instruments; then to all other

saints or ~~time~~ rulers of every ~~age~~^{time}; land, age or sex. Every single chapter of Dahn begins with such a distinction.

Simpson was seeking freedom from Creed. K.S. told him that each little plant has its basis in the firm, limited earth, but enjoys the infinite freedom of all the sky overhead for its growth & life. There are no limits there. So we must not fill up our spiritual sky with creeds & philosophies. A creed is a belief, — — an intellectual matter. It is wrong to teach children that religion & God are only affairs of the intellect. A set belief is usually a hindrance. Christ did not say believe with all your mind (?)

but "thou shalt love the Lord thy
god with all thy mind, etc." Belief
is a part, but subsidiary to following
upon. love, both in time and causal
sequence.

Sabiq = the natural way; - literally
what we are born with. History is
not sabiq. Those who were truly
sabiq left no trace. of boats on the
water and then when they have to be
forcibly pushed then the sand at
low tide. e.g. the inventors of fire,
clothing, painting, etc left no
record of themselves. nor did the
greatest sants. The "great men of
history" are only bellers & politicians.
The spirit lives, but not the form
or record.

K S is free from creed, dogma,

rules, nationality, "raciality", politics.
Says he cannot lecture; but may
go to Europe or U.S. to seek for
the beloved; to learn & then may
truly give. Can only talk, not
lecture, & only to a small group.

He remarked that universities are
like many ~~desecrating~~ ^{desecrating} factors
he has lost his interest in scholar-
ship except as an aid to life.

Sept 20. When Kavir was asked "the way" to
attain God, he referred people to his
son Ravindra who had evidently had
more conscious or intellectual difficulties
& did work out a very wonderful 8-
fold path, most of which, however,
has been lost.

Kavir said that he was like a

child who does not know the way because it has been carried the whole distance in its mother's arms (divine grace). He said that a way, a road, implies distance (and separation), but that he had never been very conscious. Of the fish who says he is thirsty, altho immersed in water all the while. So are we immersed in god, could not exist without god in + all around us. It is merely a delusion, this idea of separation. But for those who, like Ravidas, are troubled by this sense of separation + distance + separateness of god, ways have been worked out to help rend the veil of illusion of t.s.

One of these Rajah (?) said that when they asked Rajah (one of Dalai's disciples, why they had their meetings,

if they really believed that each man's
realization must be his ^{very} own, he
would think:- That each drop of
water feels the pang of separation
from the ocean. (They did not know
about gravitation or surface cohesion,
etc in those days). If the drop tries
by itself, maintaining its motion, to
~~wander with~~
reach the ocean, the way is so long
that it dries up, the form &
essence are absorbed in the dry
soil. So it calls to other drops,
& joining together with them, it
makes a stream & then a river
and thus reaches the sea, & in
its way the very obstacles are
transformed & all the valley becomes
green & fruitful & beautiful.

We may say that this is the

presence of God as a part of our aim & to realization of God. — "See the King, and his righteousness."

And again, when the Banks are accused of being ~~with~~ selfish in their ruling of God they say that how can a tree produce flowers & leaves & fruit unless it has hidden "selfish" roots who are seeking material, alone & in the dark. What will happen to the tree if you take out the roots & ask them to produce flowers & fruit & leaves, as well as the branches? Our lives are partly in the outer world of man & of action & partly in God. If in God is hidden & unconscious. If we try to make it conscious & visible, try to analyze it, we kill it. It must be unconscious.

we tell its existence by the fruit in the world. If we find new blossoms, new leaves coming out in action, in relations with men, in our ethical life in this world, then we may know that the spiritual unity is there.

The Bonds say that ~~as~~ our ~~yog~~ (union with God) is like a cocoanut, joined to the tree by its stem. ~~as~~ The water in the nut gathers slowly & in the darkness & unconsciously. If we try to cut a hole where the stem enters, to see if the water is there or to find out how it comes, then the live connection is killed & the water ceases.

Philosophy comes only after a

religion or its forms are dead. If a
Buddhist died what are his beliefs, he
~~says~~ ^{that} life & heat are my belief
After I am dead someone may analyse
my spiritual life. I cannot do it
now or I will die. I cannot pull out
my heart & examine it. I cannot
know even of all my life processes.
The iatologist, in order to dissect &
analyse the heart, must wait till it
dies, or kill it. But the spiritual
life cannot be analysed. It is outside
s.t + & to ~~com~~ limit it to s.t,
to analyse it, destroy it infinitely
& end its life. ~~of architecture as the~~
of idea of stone architecture as end
of artistic life (doesn't cement +
modernizing destroy that idea?) Now, stone
architecture is not the long, expensive

out labour it one ever.

" the Bands do not care much for
side man's help. Real help, they
say, is with & only with & of the
sacred things, those which come
from God. Many is not usually
that. If we give, but are con-
scious of a lack of love, then we
may know that we have lost
connection with God. The yig,
the coconut stem, is broken or
injured.

The Bands are very good
neighbors. They do not believe
in institution. They have
meetings, but the best ones
are the occasional, informal ones.
They are dying out.

K.S. says, that the days of

water smile applies to him; that he feels joy in sharing with other Birds. He made me glad by calling Singer one Bird. For this same reason he has been helped by me & me by him, & he by Gardner.

He said Gardner had hoped & tried to create in this school such a place of sharing, but it had not succeeded. We must not be troubled that turtles become institutionalized & die. It is like a soul being incarnated & dying. The death comes ~~with~~ & from ~~comes~~ ~~with~~ in order that the real life may go on. We :: need not be troubled at the death of the ~~shund~~ shund. We must expect "Tigers" to come & spoil things. (See the story about Birds & the missionary).

K.S. also told me the Buddhist Jataka story of the males who were so busy in their garden that

they could never go away. ~~One day~~
They also ~~said~~ were much
troubled by depredation of mon-
keys. One day a ^{festi}^{val} ^{to be} fair was held
in a nearby village & the monkeys
wanted to go to it. So they called
the monkeys & said; Brothers, we
spend much time driving you
away. But the truth of the
matter is that this garden is
your support & source of food. We
work very hard & never get away to
enjoy ourselves. Today we
went to go to this festival in
the next village. Would you
not be willing for one day to stop
you robbing & instead to do our
work so we can get away? The
monkeys willingly promised on this

brought down, & inquired what work was needed. The mali's said, merely to water the plants. The monkey asked how much water to give. The answer was much water to the plants ~~with~~ & trees with deep roots, & little to those with shallow short root.

So the mali's went off & enjoyed themselves; while the monkey, true to their word, stole not a single leaf, but worked hard all day.

So that night when the mali's came back they saw no garden. The monkey came running, all proud of their work & said, "See we have done just as you told us. We found out which plants had long roots & which short by ~~pulling~~ pulling them all up, & then we washed

them in the way you directed.
and now we did so well that
the tree & plants who have
had to stand up so long &
were so tired, have laid down
to rest & sleep.!"

So it is with our spiritual
life. If we pull it up to examine
the roots & see how big they
are or how they work; all
with the best of intentions, &
with devoted hand labour,
yet in ignorance of the way
life exists, — then we kill it
all.

Faith is a kind of recognition or
perception of the limitation of space &
time and a supra mental conviction

of the greater and deeper superiority of higher dimensional forces and life.

Do not try too hard to grasp for specific, conscious, sensory realization of god. Be content if it is chiefly unconscious and in the dark, provided there is a flowering of the fruits of the spirit, - peace, joy, love, kindness, meekness, patience, self-control, - and that these are evidenced also in action & conduct as well as in attitudes.

Have the sci. booklet printed with blank or for teachers to fill in now

The Indian sage said "Poetry is the language of the soul; music is the idiom of the soul".

a recently discovered
a saying attributed to Jesus; -
"Let not him that seeketh
cease from his search until he
finds; and when he finds, he
shall wonder. Wandering, he
shall reach the Kingdom and when
he reaches the Kingdom he shall
find out."

(The wandering implies transcending
s.t. - the realm of certainties, the infinite.
cf. Wats.-Denton on the element of wonder
in poetry.)

Quotes from "The Future of America",
Amor. June 1928, Harper.

(Referring to the Merchants & other
financiers of American culture)
-- "Their attitude toward the truth,
however, and, by consequence, their

attitude toward our present representative society, seems a little unnatural. Most of them appear to expect more of our civilization than it can possibly give them; and their disappointment takes shape in irritation and complaint. This seems historically to have been the chief trouble with the evangelizing spirit, and the chief reason why the evangelists themselves usually get no great way in the practice of the humane life, and were, on the whole, rather unpleasant persons to live around. Criticism reckons with the causes of things and it duly apprrends the length of the course which ~~must~~ must run under their propulsion, or even under the

force of inertia after those causes are no longer operative. Hence, criticism invariably judges social phenomena according to the strength and inveteracy of the causes that give rise to them.

....

"Culture taking shape in luminosity of mind, intellectual curiosity and hospitality, largeness of temper, objectivity, the finest sense of social life, of manners, of beauty. - - - - -

"Culture has not for its ^{final} object the development of intelligence and taste, but the profound transformations of character that can only be effected by the self-imposed disciplines of culture. An appearance of culture, effected by no discipline whatever, but only by docility in following one's nose,

cannot bring about these transformations.

Referring to a certain type of American historical and biographical writing; generally considered a part of a so-called "revaluation process", he says :- "One approaches it to have one's own vague malevolences, suspicions, repugnances, formulated and confirmed, and then reflected back upon one's own consciousness by force of a clever and specious style. How many readers can one imagine approaching Mr. Sinclair Lewis' novels, for instance, or Mr. Wendell's essays, in any other spirit than that of Sittle Jack Horner? So far, then, from tending toward the transformation of character through culture, our whole body of 'revaluation'

literature" really understands and
rewards it.

May it be said that most
adverse criticism is an expression
of pride or vanity or of a sense of
separateness or superiority?

Some Hill Samans (Some Songs)

Oh crow, go as my messenger
and take this flower of Kuya
and throw it into the bower of
my beloved.

Answer: Don't send the crow
For it will tell everyone.
But send the bee

who conveys one's message
Very quietly, by sitting near.

Oh cold water, and the splashing
waterfall
You looked so beautiful and clear
yesterday.

What sinner came, who spoiled
(made you dirty; defiled) you today?
[She is speaking of her lover]

Work out the ~~turns~~ of money, interest, unemployment etc problems on basis that capital and labour are really power (wealth) the former being only in reservoir form. This dammed up form is physically dead if the capital is in the form of material, machinery, tools or 'bldgs'; but it is current & flowing in form of labour.

(Old Hindu idea was that Varaya included both capitalists & labour & both represented wealth. Then the 3 powers in the country were priests, warriors, & wealth, so no two could be produced by any one man or group). If capital is in form of money or credit, it is a symbol for a past reservoir or an

indent or future flow. at first thought the it makes no difference whether the indent relates to past or future flow, the provided future is not unfairly maligned. But our children's go of utilization of solar ought to be larger than ours & is no such fear. Dying as to interest?

Sept 22. In regard to maintaining the right balance between the inner and the outer life, the Banks use the analogy of different levels of water in adjoining village tanks. If the level is kept equal, only a very thin wall of earth between them will stand strongly. But if there is a difference in level, even a thick wall of earth will eventually weaken & burst.

So the whole of this life should be as thoroughly ^{as possible} permeated with spiritual content, motive, manifestation, meaning, realization - & so

K

K. S. say that to destroy or give up machinery would be like bodily mutilation, - like Oigen's mistake.

The evil lies in its use, in capitalism which existed in all ages, using whatever means it could for selfish greed.

Probably only those of Christ's sayings which were most orthodox were written down & preserved, if the analogy with Indian mystics holds good.

In coming to God we must give up even the tiniest of our wants and desires, because implicit in the smallest want are all the troubles & sins of the world, because it contains the root idea of separation & division. This is the secret of truth in the Eastern idea about elimination of desire. (Allied with it is

matter of inner remuneration of fruit of
But if we do give up our wants, cease to be
action, joy, then we may enter into bliss &
action joy.

We should be like the child who comes to its mother; and when the mother asks "what do you want?" my child?" the child says, "nothing, only you." So it will be a complete surrender.

The story of Vishnu in the Puranas, who came in the form of a dwarf to a king. The king ~~had~~ asked what he wanted. The dwarf answered, "Only the space of 3 of my feet, as a place to stand on". Expressing surprise at the smallness of the request, the king granted it. Immediately the dwarf's feet began to grow & grow, larger & larger till they filled all space & all time, - past, present

and future.

The Banks interpret this as the way God comes to us. If we truly give him only a small place or time, he grows until he occupies all our life. *of mustard seed & K of G.*

Banks say that we set aside certain places & ~~time~~ days for God, only because our minds and hearts are not strong enough to see & realize him in every instant, at every place, in every atom, thru all space. The festivity of God is going on at every moment in every & all places. We must not ~~attempt~~ to imprison God in temples, pines, churches & sacred places, nor ~~to~~ limit our attention to him to certain days or hours.

If we water the root of the tree we need not pay ^{much} attention to the rest. That takes care of itself. So if we nourish the center of our life, the spirit, all the details of life become relatively easy and largely take care of themselves.

God did not create highly educated men to look after the manifold needs of children, but simple mothers who had love. That love takes care of all the rest & transforms the entire character & life of the mother.

So also in regard to our love for God.

Books say.

To make our sadhana easy we should set aside the first part of each

day and the first day of each year for Him. This dedicates the whole subsequent period to Him. Like blessing the shawbread, or like touching the iron with a touch stone. It is all ~~transformed~~ changed.

But this also increases our responsibility, for then we must be careful not to profane the following days, as a pilgrim is careful not to tread on the flowers before the shrine.

K.S. heard a Bani say in his New Year prayer that a special day may be set aside to God, like a large bread on a rosary or mala, just to jog our lazy minds into renewed attention and concentration. Doing it in that way

is not an attempt to limit God to a certain time, but rather the contrary, for it is a reminder to our lazy, forgetful & inattentive minds & hearts, so tending to extend God's influence & our realization of him.

8 In view of the Victim story, do not give up any part of your life to God unless you are prepared to yield all.

If when we

"If I can realize and fully understand you in all your "you-ness", with all your idiosyncrasies, then I and my "I-ness" become much enlarged":

True wealth is what can be stored without losing. Gurdjieff

poem about seeing the rise of the fish in a pool, at sunset, + all the beauty, without the angler's desire for possession. Possession + desire for ^{exclusive} possession are really a way of living ^{poverty} of ^{or use} reputation. The Boal says that a hungry goat will not see the real wealth of a rose garden. The real wealth is in the heart of the understanding ^{or use} observer, - not in the thing itself. See Gurudev's essay on Indian History, showing how Indians accepted all comers, crushed out nothing, and gained from all.

II
The negroes, by their difference from whites may greatly enlarge & deepen America's imagination & vision, if she will accept them rightly. But to impose her way on them is

temple breaking & a great loss to
herself. The immigrants came to
America for utilitarian purposes, but
like bees carrying pollen, they
unconsciously brought a fertilizing
spiritual influence of great value to
American life.

K.S. feels that I should stay
in America, tho' perhaps I may
visit India again someday. He
says one should suffer one's neighbor
who disagrees, in order to give them
the chance to grow and undergo change
& learn.

He spoke of how few guests we
may have if each has to have a
separate room. But if life is
kept truly simple & all may
sleep out doors on a verandah, &

enjoy simple food, as of old, then we may invite all our neighbors as well as the friends or strangers from other places. Now, with increased complexities and formalities, we only invite special friends whose interests are same as ours. Thus we narrow our hearts & our humanity & sympathy & imagination.

The Bards, Kelvin, Daehn & all the mystics were repudiated by the orthodoxy. Not active persecution, but w. quiet disdain which, spiritually, is perhaps more devastating. So the rejected ones sought their consolation, God, elsewhere, - very natural psychology. Found God in their own

beats & in every common man's house. The proclamation of this roused anger of priests, for it ended their job. It crumbled the walls of all temples. It estranged God in the poor man's cottage. How democratic!

The entire universe is within each heart. Seated on the thousand-petaled lotus of his own experience, the heart of each man adores God within.

The vastness ^{& peace} of skies at Santiniketan, in contrast w. Kolgach, is very uplifting. Sunsets so quiet yet so compelling in beauty. Heat lightning. Mushroom clouds. Evening sky. Rainbow cloud in West at sunset.

From Parenthood by Michael Fielding. Salomon Publ Co

OBJECTIONS TO BIRTH-CONTROL 75

up in a very secret discussion with a neighbour? One is prepared to admit unreservedly that among these also there may be cases in which anxiety about the method used may be a factor in producing nervous disorder. But that has nothing to do with contraception; that is the result of the practice of harmful methods that must inevitably be expected so long as the mass of people are kept in ignorance of methods that are healthy and efficient.

§ 7

What do those who call contraception "unnatural" mean by the word? Do they mean that they have feelings about contraception that are too deep for words? I am prepared to admit that they have. Do they mean that contraception is not practised in the vegetable kingdom (or, for the matter of that, in the animal kingdom, except by man)? If so, I must agree with them. Or do they mean that contraception is in *conflict* with nature in general or, perhaps, human nature in particular? That seems sufficiently damaging to contraception to merit detailed consideration: and if it turns out, after all, that they mean something else, I can only plead that it is a little difficult to rebut an accusation which nobody can understand, not even the person who makes it.

The "natural" means for controlling populations are well known to us. They are famine, disease and destruction by violence. Nature has all kinds of neat little expedients for keeping down the numbers of

species that breed too exuberantly. Fertilised seeds fall on rocks and barren places; tender plants are choked out of existence by weeds and brambles; germs and parasites wipe out animal populations very efficiently; myriads of young creatures are gobbled up by hungry members of their own and other species.

Bacteria and parasites still infect and destroy the human subject; the threat of war is not lifted; periodic famines still wipe out populations; but these "natural" expedients no longer appear effectively to avert the risk of over-population and, what is more, a lot of people do not like them, and even find themselves in conflict with Nature's methods of securing the (admittedly) beneficent end of limiting population. They are not deterred by the fact that the alternative is the substitution of an expedient that is not in Nature.

It is not usual to regard the scientist labouring to track down and destroy the micro-organisms of disease as an "unnatural" monster. It is not even a mortal sin to put on oilskins to avert one of the natural consequences of rain. The confusion arises from the curious assumption that "natural" is synonymous with good, and "unnatural" with evil. The world of Nature is neither good nor evil: it is material upon which man must work to produce expedients and ends the goodness or badness of which may then be judged in terms of his own moral nature. These expedients are unnatural only in the sense that they do not already exist in Nature, and one may freely admit that if everything man needed for his use, happiness and development

were preformed in Nature, there would be some real point in stigmatising as unnatural and immoral any modification of Nature he dared to make.

But many devices not in Nature have contributed to human happiness and well-being, and, as such, have managed to secure general approval. They have been called inventions, and range from houses, clothes, electric light, cooked foods and mass production motor-cars, to such useful devices as braces to overcome the natural force of gravity. But general approval has not been achieved easily. Each conquest of Nature has been greeted with uneasy suspicion—with the pious assertion that these new-fangled ideas are unnatural and no good can possibly come of them. Such was the case when chloroform was introduced as an anæsthetic against the pains of child-bearing; pain, it was held, is a natural accompaniment of child-bearing with which it is impious to interfere. Similarly, aeroplanes were unnatural, because "if we were intended to fly we should have been provided with wings." Those who fought to abolish slavery were attacked on the grounds that they were wickedly attempting to interfere with a law of Nature.

In each case, the error was the same. The new invention was in apparent or real conflict with physical Nature or established custom. It has never occurred to nature's diehards that to be consistent they would have to repudiate *all* inventions and live in natural caves, wear their natural skins in all weathers, eat only natural, that is to say raw meats and fruits, and have

no truck with such unnatural devices as hygiene and sanitation. One cannot help feeling that the verdict "death from natural causes" would come too soon to enable them to recant their dangerous errors.

Contraception is condemned as unnatural: but there is nothing in it that violates *human* nature. It is true that it is a device not found outside the human race; but the road to culture and civilisation is paved with such devices. If it is suggested that the separation of the procreative from the personal ends of sexual intercourse is unnatural, one may point out that, on the contrary, among many savages, living in a state of nature, the separation is complete. Sexual intercourse is indulged in for personal ends only: when babies are born it is assumed to be due to something the mother has eaten. If the subject of disapproval is really the waste of spermatozoa and ova, that is not so much a criticism of contraception as of the whole plan of Nature. Millions of seeds are scattered, of which only one is destined to take root and develop. Whenever semen is emitted it contains "a million million spermatozoa" of which, however, only one can fertilise an ovum. Do the theological writers who say that this one chance in a million million must be taken, condemn as unnatural sexual intercourse during pregnancy or after the change of life? These, it would appear, are questions they prefer to ignore.

Perhaps the best thing that can be said for the word "unnatural" is that it is the debater's friend. The only

precaution required is to get it in first; in any discussion the first "unnatural" scores the heaviest points.

§ 8

We need not deeply concern ourselves with the antagonism to birth-control that comes from those who feel that we must produce large populations with which to fight our future wars. People appear to be singularly reluctant to produce children which will exist to adorn casualty lists, and one must admit frankly that there is absolutely nothing to be done about it.

The wars of the future will, in point of fact, be fought not by big armies, but by a few highly skilled experts against civilian populations. Therefore, a relatively small, efficient community would be more powerful in war than a nation with a large, superfluous population. But, apart from this, a country controlling its numbers is less likely to increase the pressure on world markets—the main cause of war—than one with an excess of population for which an economic outlet has to be found.

Nor can one say much about the vice which it is alleged will follow the practice of birth-control. One has not observed that the classes that practise birth-control are noticeably more vicious than those that do not; nor is it necessary to assume that a husband who respects his wife's right to decide when children should come from her body is less likely to respect her freedom and personality than one who does not.

The fear that, if the deterrent of unwanted preg-

nancies is removed, the husband may make his wife a victim of his unbridled lust; that, as some opponents of birth-control have expressed it, she may become more of their sexual desire when they are no longer haunted by the fear of undesired pregnancies. This may or may appears to be based on a curious and inaccurate conception of the nature of the sexual relationship. The implication, it seems to me, is that sexual intercourse is an indecency forced by the man upon his wife: that the wife is a passive agent, through whom her husband gratifies his passions, not a participant in a mutually desired experience.

It may, of course, be argued that the man and woman on their part would not represent any falling away from virtue. There is no virtue in refraining from sexual intercourse through fear of undesired consequences. But it seems to me to be a fine thing to remove such fears, so that abstention, when it does occur, can truly base itself upon an intelligent harnessing of the sexual instincts and a mutual respect for each other's desires.

This is utterly fantastic. Among normal people sexual intercourse can only occur as a fulfilment of a common need; normal men are repelled by sexual relations unless they believe that they are desired by the woman as much as by themselves. Even men who visit prostitutes need the illusion that the woman, whose body they have taken out on hire, enjoys the sexual relation with them, and the simulated ecstasies of experienced prostitutes are an indication that this fact about average male psychology is well realised by them.

There are, of course, abnormal men. They are few but there is no point in pretending that they do not exist. I would suggest, however, that the sort of man who would have sexual relations with his wife against her inclination, is not likely to be gifted with forethought; he is not the kind who will refrain because some months later a child may come as a penalty for his lusts; nor is he likely to require the extra stimulus of having such a fear removed from him.

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§ 9

The only other argument against birth-control that will be considered in this book is based on the fear that, if the use of contraceptives becomes general, the world will be depopulated.

It is assumed that when people find they need not have children by accident they will not decide to have them by design. Population is regarded as a mere by-product of sexual passion. One can only assure the people who have this curious opinion of mankind that the desire for children is as primary and as overwhelming as the desire for personal sexual gratification; that perhaps the most tragic experience of a doctor's professional life is the task of informing a woman that, although there is nothing against her enjoying a normal sex-life, it is impossible for her ever to bear children.

No one who has observed the eagerness with which sterile women press for the most desperate operation, offering a remote chance of pregnancy, can ever doubt the terrific urgency of the need for children.

But all this, to normal men and women, must be too obvious to need mention. They know perfectly well how intensely they desire to have children; that they would use contraception not to avoid the responsibilities of parenthood, but all the more conscientiously to fulfil them; not to go through life childless, but only to bring into the world children that can be adequately supported and cared for. It seems to me that a world populated by people every one of whom was brought deliberately into being would be a very magnificent place to live in.

A Band who had suffered much
composed himself to the bamboo
flute which is straightened by
being put near fire, & hollow
enlarged & made uniform by
burning & hole ~~boiled~~ in it with
a red hot iron. So Pain is
like that he says, & prepares
us so that God may then
through us his "Son's team"
Each one of us is a note in the
divine harmony or melody. If
one is missing, the whole suffers.
What joy & what optimism!

It is ^{with &} ~~because~~ of our wealth,
— one extra amount of clothing
(of Indian dhoti) that we are able to
make a receptacle to receive new
lemons. A nude man, ^{absolute} ~~an~~ ascetic

111

can receive no more than his
hands, if unassisted, can hold.
Of Grunden's idea about beauty
as the supreme.

Wealth, say old Indian languages,
is only a flow. To try to
drown it up ~~is~~ only results in
its rolling over, or changing
its form & losing its usefulness
now. [Western civilization after
the pace or part of this, but it
will hold true]. Cf also coal,
oil, water power]. Old Indians
used very little money, gold &
silver only by weight & not as
coin. So even now in remote
places of India. Traded by
barter. Banks avoid markets

& crowds where money is used,
but they are perfectly willing
to barter.

Old Indian lived by their
police & protected only ^{stuff of} food, cloth-
ing, agriculture, arts, instruments,
medicine, a similar private but
socially valuable property. But
would not protect rich men,
gold, silver, jewels & other
luxuries. On such whim
& fancies the rich men had to
take their chances.

Cf. Chinese situation re
money.

~~that~~ ^{Buddhist} Japanese ^{poets} told K.S.,
that when he asked

K.S. in Japan saw such
young men & women working with

their own hands on the tongue
of their ^{adjoining} ~~rest~~, & no ^{adjoining} labourers.
K. S. asked the priest why
they did not pay money & have
the work better done by skilled
artisans. The priest said
"Do you really think such
work superior to that of
the heart lone?" He said
money is a cruel kind of
strainer. When we try to
send our love & sympathy
through it, most of the best
is strained out & prevented
from going thru to the
recipient.

About the Japanese rest
founded by a woman about
1800, their faith says that

the evolution of spirit is far more profound + deeper than that of cause & effect. { i.e. beyond space-time).

Books to

Shinto temples + some Buddhist houses contain mirrors. They say that by this, do we see is the reflection (image) of god (in s.t.) : i.e. by this double reflection we may then get a symbol of God himself. a single reflection reverses some things, (e.g. turns right to left) but the 2d reflection turns them back again. Cf. I.A. Richards' query why mirror images are so brightened & reverberatory often.

Road home leads to town so
as to relieve us from monotony.
So also with our ~~changes in our~~ life.

Repy. May we say that by
"sacrifice" the old sages meant
giving up ideas of ~~and also in an active, positive way,~~ ^{remonstrance} (self-
fishness), & that things of this
s-t. world ~~are~~ sole reality, we
acquire God's favour, we attain
unity, we secure divine powers
and aid, we ~~brought~~ bring peace
& prosperity & blessing to our line &
to the world? E.g. In Gita the
saying that rain comes by sacrifice.

Doubtless this is also the idea
in Job & the Psalms, that
the truly good man is blessed

with prosperity. Not so of
the merely morally good man.
But he who is at one & in
harmony with all God's
forces must be prosperous.
He will truly see wealth &
how it comes & is best used.

I feel that Bayan is greater
than the Poet because he (B) has
attained a better balance between
inner & outer life & because he
is more creative with other lives,
— has stirred more men to do
the will of God — what India
equally needs now. ~~Bayan~~
Bayan's mistake is in too great a
tendency to extremism; while

the Poet's failure lies in too much emphasis on spiritual life & vision & too little practical living of his vision. Or that is, how it ~~seems~~ now to me.

Yet it is the thing of spirit Kulin, Dada, Rajah, ~~Ramana~~, Banks, & the Poet's interpretation of them which have helped me even more than Bayon directly. But working for Bayon on the book has clarified & integrated my thinking very greatly.

As Bayon expresses in his inner vision & attitude more fully & consistently by his acts than does Tagore. Thus he is a truly (wholly) man.

Re Cow Protection. — This quota-
tion from "Science & Ethics" by
J. B. S. Haldane, Harper's Monthly
Magazine, June, 1928. p 4-3-4

~~Set us turn to the facts~~

~~which are known~~

"To my mind the greatest
danger to which our ethical system
is exposed from science is not a
debasement of values (for such reasons
as I have stated), but the
deliberate exploitation of scientific
ideas in the interests of unscientific
prejudice. — — — [He defines prejudice
as making up one's mind before hearing the
evidence]. — —

"Set us turn to the facts which
are known with certainty. We
know the laws which govern the in-

hundance of a number of defects. Some of these, like color-blindness, are trivial, provided locomotive drivers and navigators of ships can be so tested as to exclude color-blind men from these occupations. Others, such as short fingers, are unobjectionable and may be a serious hindrance. A third class, such as haemophilia (failure of the blood to coagulate) and some types of deaf-mutism are dangerous to life or make a normal and useful life impossible. Now these maladies are inherited in several different ways, and the type of inheritance determines the possibility or otherwise of eugenic action with regard to them. If all short-fingered persons were mas-

served tomorrow this condition would be pretty completely abolished. But if all the haemophiliacs were killed off it would take hundreds of generations before the proportion of them in the general population would be halved. Now I think that bearers of such hereditary complaints should be warned as to the type of children that they are likely to beget, and given every possible opportunity to avoid doing so, but I do not think that in the present-day state of public opinion any compulsion should be exerted on them. The time for that may come if attempts spread over several generations to persuade them to limit their families

(referring to some page)

are a failure. But about the same time public opinion will perhaps be ripe for the disengagement, in the interest of hygiene, of deans, and others who spread the idea that any but a very small class of disease can be cured by prayer.

"The inheritance of other deatable and undesirable characters is far less clearly understood. Feeble-mindedness is fairly strongly inherited, but unfortunately it is generally inherited in such a way that the aggregation or masses of the feeble minded, even if continued for several generations, would not stamp it out. The feeble minded, unless they mate with one another,

do not necessarily produce feeble-minded children. Therefore, the feeble-minded are to be segregated, it should be in their own interests, and because they are unfit to bring up a family, quite as much as on engine grounds.

"But the most controversial, and to my mind the least scientifically grounded of the proposals of the Dean and other eugenists who think like him relate not to a few small groups of the population, but to large numbers. In the first place, he congratulates the United States on stopping the flood of immigration from Southern and Eastern Europe. Now, politically, this

may be a wise measure. The countrymen of Lenin and Mussolini probably do not make such good Babbitts as the races of North-western Europe. And on the whole, they do not score as highly in so-called intelligence tests of the particular type current in the United States. Whether such a failure has any significance could probably be determined by the scientific methods which are being applied to such tests by Spearman and his pupils in England. But if the average Italian is stupider than the average Swede - which may be the case - either or both of the following facts may well be true: genuine of certain types may be

commoner among Italians than Southerners, and as the result of the crossing between two peoples a type in many ways finer than either may be expected. This is certainly the general idea with animals and plants, and history suggests that it is true of men. Unless these possibilities have been disproved, the expulsion of Southern Europeans from the United States cannot be justified on organic grounds. And if, as is very possible, they are better adapted than the inhabitants of Northern Europe for life in the Southern States, it may be an extremely short-sighted measure.

"The same criticism applies

to the question of the differential birthrate in different social groups within the same state. It is true that in England the rich breed more slowly than the average, and the skilled than the unskilled labourer, and that infantile and other mortality does not compensate for this difference. This phenomenon has only gone on for about two generations, and it is very probable that with further social progress it will cease; for in Stockholm where the poor do not live in slums, and birth-control is pretty universally practised, the rich have rather more children than the poor. Although it is certainly not scientifically ~~so~~

proven, it seems likely that there is a correlation between wealth and the hereditary factors determining intelligence, because the well-to-do include many families of the professional classes in whom intelligence is undoubtedly hereditary, and the unskilled labourers include the majority of the feeble-minded. We do not yet know enough about the inheritance of mental ability to be able to say that a few generations of selection against it would weed it out to an appreciable extent, though this may quite probably be the case. But if we grant the case of the extreme eugenist, what is the remedy? The Dean (Dugay) would

like to penalize the slum dweller, who still produce large families, and other engineers (though few, if any, scientific students of heredity) have condemned the spending of public funds to ameliorate the lot of the poor on similar grounds. If such is really the teaching of biology, there is a serious conflict between science and the dictates of conscience of most enlightened men and women. And this alleged conflict is one ground for the distrust of science and its teachings which is very widely felt.

In my own opinion the dictates of biology are exactly opposite, and on the whole in line with those

of humanitarian ethics. If a difference in effective fertility exists between the rich and the poor, it seems to me profoundly illogical to attempt to remedy it by making the rich richer and the poor poorer. It is true that such an attempt might succeed if the poor were made so poor as to bring their infantile mortality up to about fifty per cent. But that would lower their physique and also create foci of disease which would attack the rich. It would be better to send armored cars through the slums from time to time, with special instructions to fire upon women and children. The correct remedy for the

differential birth rate would seem to be such a raising of the economic standards of the poor as would give them the same economic incentives to family limitation as exist among the rich, and such an equalization of educational and other opportunities as would lessen these latter ^{other} incentives. The example of Stockholm shows that the differential birth rate need not exist in a highly civilized community. I have stated elsewhere my personal views on the economic and other measures which would serve to equalize the birth rates in different classes. As they have perhaps a somewhat

political flavour, I shall not repeat them here. Suffice it to say that they do not commend themselves to the Dean of St. Paul's.

"Other self-styled eugenists take a still more extreme view of innate human inequality. They suppose that moral qualities are inherited to much the same degree as physical and intellectual. It is true that brothers resemble one another in these respects about as much as in physical and intellectual qualities, but this is probably largely a matter of environment. It is, after all, a matter of common sense that it is easier to make a bad boy good than a stupid boy clever.

Human experience has agreed to attach the social sanctions of praise and blame to qualities or social environment has a fairly large influence; and on the whole, scientific observation goes to confirm common sense. There is probably such a thing as an ineradicable moral inflexibility, just as there is an acquired moral inflexibility due to lifelong experience, but these would seem to be a good deal rarer than hereditary rigidity. Science does not, of course, support the doctrine of human perfectability. But it does tend to uphold the view that this doctrine is much more nearly true in the sphere

of ethics than in that of the intellect — in other words, that mankind is more readily modified by moral than intellectual education. And of the principles of moral education we know very little. We know, indeed, that such an education based on religion is by no means an infallible guide to conduct, even in an age of faith. In an age of reason it often results in young people, who generally lose their faith at a critical period of their lives, supposing that there is no rational basis for right & conduct. "Now if the cooperation of some thousands of millions of all

in our brain can produce our consciousness, the idea becomes vastly more plausible that the co-operation of humanity, or some sections of it, may determine what Compte called a Great Being. Just as, according to the teaching of physiology, the unity of the body is not due to a soul super-added to the life of the cells, so the super-human, if it exists, would be nothing external to man, or even existing apart from human co-operation. But to my mind the teaching of science is very emphatic that such a Great Being may be a fact as real as the individual human consciousness, although, of course, there is no positive

scientific evidence for the existence of such a being. And it seems to me that everywhere ethical experience testifies to a super-individual reality of some kind. The good life, if not necessarily self-denial, is always self-transcendence.

Sept 24. In the Japanese art it is taught that we must keep our hearts soft & tender in order to know God. Just as the soft skin of the finger, if it has no callouses, is very sensitive to touch & learns about qualities of what it touches; so we must not let the heart get hard & calloused.

Gunden says that on the shore
of the infinite we often have a
sort of fear ; - it is so vast &
so unknown & yet it is to be
traversed. So we comfort our-
selves by building little ponds
which are ^{+ treats} not too big for our
little minds [^] to face. Kolin
has similar lines on this fear

Then the wonderful poem
by Gunden about the child
window (a symbol for our own
~~the~~ immature selves) and her
bindergarten master (god). How
she plays as a child, she
watches her in amusement. She
may fling sand at him in sport
(as we fling things at god,
too not knowing the reality).

On as little girls often do, she
may laugh and rock it
love & loves, because she is not
old enough to realize ~~the joy~~
^{so we taught you well} & meaning of such love. But in
the older husband only laughs
it off. He is patient & waits,
knowing that she will mature
& then be eager for him &
wishes without him.

Altho. God can wait
thru all eternity for us, we
have an urgency & hasten
our need for him, because our
lives are limited. And
just as a girl, aware of the
shortness of her youth, is rather
a impatient for union with
her lover & so her ^{ref} 'reveration';

so we smile & perhaps the
lover with his longer period of
youth & fertility does not under-
stand this desire & urgency of
his love, as said K.S. with
a laugh, perhaps God does
not realize how urgently we
feel our need for union with
him during this life.

Manu said to a disciple, "Fair,
if a man insult thee, stoop and
touch his feet. Thus enterest thou
the temple of the God".

[This is actively doing up a repa-
ration made by the insulter.] So also is
rendering good in return for evil.] An
assertion of unity in face of difficulty.

There is an article, mostly historical & political on "India's Ahrimaa Ideal" by N.C. Ganguly in July 1928, V-B. Quarterly.

Ground on Art in V-B Q
June 1928 p. 240

"you cannot say that implicity is wanting in value because it is wanting in material, - the reverse is rather true. The first and last question with reference to a single creation of art is, does it give joy? If it does, the less the material, the greater the merit. If one can achieve with easier and lighter means a result that it takes another prodigious efforts in labour and material, the

first is better as Art. If you admit this fundamental principle then, whatever may be its form, the Artist must beware of prolixity, - he must remember that reticence is more significant than gaudiness, simplicity more perfect than superfluity. You just now referred to the Toy Violin as an instance of a complex structure. I would cite it as a case of the perfection of simplicity. Its restraint is the chief characteristic. There is not a design, not a stone in it that would remind one of the smaller till and cedars of our professional musicions. It is not its elaborations but its proportion that

are striking. Proportion implies a
harmony of the components. Sim-
plicity is this same achievement of
unity amongst a diversity of parts.
What we call simple white light is
not lacking in colour, but all
colours in it have become one. The
Taj Mahal is, like white light, a
single unity of all its parts, in
which, however, if we proceed to
analyze it, we shall find no end
of variety. The right that we
name a tea-drop is a perfectly
single, single thing. There the
Creator has not sought to show
his skill in elaboration. But
devoid as it is of all complexity,
yet the scientist can show us
how vast and various are the

fores that have gone to its making".

From V.B. I. Oct 1927 p. 233

"The problem of India was to materialise the call of the spirit, abundantly to vitalise sense-forms that may bear her message; whereas the perpetual endeavor of the West, immersed in its physicalistic outlook, has been to spiritualise the matter that dares to confine within its bonds its freedom of resurrection.

Babu Dada says that a thousand eyes will not bring out the flowers from the trees. Only the soft warm wind of spring

can do that.

A Bengali blue flower is called unconquerable beauty. It is said that a lovely maiden was imprisoned in the flower. It has no perfume, but its looks unconquerable.

Joy comes only on realization of some infinity.

Sept 25. K.S. said that ~~meditation~~ ^{daily} meditation must be done only till the desired stage of peace or illumination, ^{getting out of self} is attained. He ~~does it in~~ goes walking alone after rising at 4, ⁸ says mantras he has chosen.

"Japa" - i.e. repeating. Finds (+ Guru also) that even if he does it against his will, the

latter changes & it is a great help.
 K.S. ~~meditates in a m.~~
 Bodh says that before working,
 & then in evening, after evening walk,
 & before supper.

Bodh says that regular meditation
 is a sign that full sanyas has
 not been attained. When that
 state is reached then all on
 days & hours life is prayer,
 we are ourselves a prayer. Then
 the outer activities of life are like
 beads on a rosary, merely a
 reminder & stimulus to spiritual
 realization. Just as the activity
 of the mother in caring for her
 baby feeds & stimulates & illuminates
 her love, so our outer life should
 help develop our inner. No
 giving up life in outer world is

desirable. Merely transmute it
meaning into spiritual terms.

And if insult comes or hardness
of any kind, use that for some
purpose. Yet do not ask for
~~nothing~~ but insult & pain &
hardship, for that might be
to use other men's lives only
for ~~glorifying~~ of my spiritual
life. Like killing certain plants
to use as green manure for
others. (Wonderful spiritual
insight). Rather pray that
you may be strong enough to
grow spiritually ~~without~~ to
such things; not trying to be
egocentric or dogmatic or spiritually
good about them.

The wastefulness & indebtedness & squandering of villages arises from the monotony, lack of interest & lack of dignity in their lives. Cf. money spent on funerals by U.S. poor.

K.S. says tales of ~~prosperous~~ hoarding of jewelry, coins & bullion is not so. He has seen poor in villages for 35 yr. All over N India. Also test result of their waste is hindrance, - fearing for neighbors or whole village.

By solar power concept, the power can be realized & used in village, decentralized. Hence wealth. Hence middle class may move back to villages & start interests & dignify life.

again.

Sept 25: K. S. said that reason why Aryans were such keen thinkers & dreamers was because they came from cold to hot climate. Were formerly very energetic & virile as shown in Hindu & pre-Buddhist records. Hunters, fighters, weavers of wool. When they came to India the heat compelled them to change their habits. Their bodies were ill adapted to so they had to study very carefully the effect of food, habits, medicine on themselves. ∴ Distinctions of ghee & tanda in food, & subtleties of Ayurvedic medicine. Then came but activity was their habit & so when great physical activity became impossible

the ayus turned to thought. In religion it first became great ceremonialism, then the extreme of intellectual realization as shown in Upanishads. The later came the synthetic period when the exaggerations, the opposed extremes of physical & mental activity, of learns and gymn were synthesized in love. Only in love can such a synthesis be made. In love, activity has no meaning without deep understanding, and understanding is both enriched & created & stimulated by activity & action.

Perhaps for this reason the speculations of the ayus were more clear & profound than those of Dandians & other less more indoctrinated to the heat. [Perhaps also the contrast

between their former & new way of life, between their old & the new (Dravidian) cultures, compelled deeper thought & complete revolutions, just as in my own case, R.B.Q.]

K.S. says he feels sure that caste was not ~~an~~ Aryan institution but that Aryans found it already firmly established among Dravidians. The D's also were ~~not~~ ~~they~~ not aborigines, but themselves earlier invaders. The Aryans were conquerors physically but in this respect they were conquered by the Dravidian system of society, as so often happens with conquerors who also settle in the conquered territory.

He says just like Kelvin, that each man & each group has its own siddha & each siddha is a wire or string on God's harp. If any string is broken or muffed, the divine harmony is disfigured & imperfect.

Caste does not prevent or kill any group or culture but lets all live side by side, to develop in own way.

R.S. says he does not agree with people who condemn the Brahmins for not spreading their knowledge & culture among other castes. He says each group is to be developed encouraged to its own peculiar vibration, its own culture, its own note in the divine harmony developed & cultivated to the fullest. The self (individual or groups) can be

misled, suppressed or killed by "education" as well as by the word. K.S. does believe that Brahmins were at fault in ~~not~~ failing to stimulate all other groups to their own ~~and~~ best culture, tho this is hard to do ~~without~~ because of the constant danger of imposing something foreign. Yet it should have been done. But the ground of criticism is very different from other.

[He would also apply this to negroes, & immigrant-old-stock situation in America. Our educational system would appall him.]

He says that the root Kar, in word Karpos (cotton) is not found

in Sanskrit or in Vedic writings. He is convinced that cotton was Polynesian in origin, the ~~probably~~ ^{probably} it came to India in pre-Aryan days. He says Aryans first wore wool, & continued it for awhile even after coming to India. Even now in certain old ceremonies ^{dear} wool is required as an indication of greatest purity. Then they discarded & used silk, then linen & finally came to cotton. Then they also learned to discard most of their clothing & go nearly naked.

In biodynamics, the higher potencies do not have entirely different effects from lower ones, though they are ^{much} more effective. In homeopathy, the the effect of different potencies are entirely different. He says that

Indians can't stand the heavy doses of allopathy & that homeopathy is more widely practised & far more successful than allopathy in India.

KS's father was trained in allopathy & practised it, but gave it up completely & was wholly convinced of by homeopathy, on seeing its results.

If one person reads or studies the religion or philosophy that of another race or nation, it should not be done in order to adopt that other religion or phil., but to stimulate himself to his own fuller realisation. K. S. would want the very crudest and lowest groups to do this, — develop their own aspect of truth to the

refined to finest perfection.
 So he would not come to the U.S. as a propagandist (he is dead against propaganda of all kinds), but as a seer and a learner, greedy to learn in order to stimulate his own complete realization.

House of Sabouras, Stl.

Comilla, AB Ry, East Bengal.
 Alleged address "Renaissance".

Pres. - ~~Pratobodh~~ Prabodh Chandra Chakravarty.

agents for Steelon Standard Bridge.
 Cleano The Owners, Broadway
 Bridge, Paradise Homes.

Japanese Poetry - Basil Hall

Chamberlin, John Murray London
or Kelly & Walsh, Yokohama, 1910.

Sept 26. K.S. says he has travelled
for ³⁵ yrs in villages & with
vagabonds along the roads & he
knows them, He had years before
that as a scholar in Benares,
& in teaching learned men. He is
a Brahmin by caste. But he says
he finds the most profound
ideas among the lowest strata of
all. He says that when people
expect to find greatest & most
profound ideas among the philo-
sophers, the Brahmins, or the
professionally educated people, - the

upper strata of society, ~~they forget~~
that the rain falling from heaven
settles very little on the high
ground. It runs the low places
& even then seeps down below
the ground. To find water
steadily then we must dig
down, way down below the
surface, in the dark & in the
"dirt". So also God's wisdom
& truth comes down on all
alike but it runs away from
the lofty & superior & settles the
lowest, the hidden, & there we
must search for it & dig for it.

It is in such search that the world
comes to America. Not to the
famous places or people, but to
the lowest.

K.S. says that in Brahmanalay stage all boys had to till soil & do their own work, no matter of what caste they were, so as to give them ~~of~~ knowledge of physical reality, keep them from false pride of position, & to prevent their being parasitic & losing true vigor & self reliance.

Pandians were greater builders & creators of material ^{not so spiritually inclined} thing than ^{the} ~~anyans~~, the latter refined the architecture & lightened it.

Diary of W.S. Blunt - Knopf - NYC

Mahanirvana Tantra - Trans by
 Arthur Avalon. London, Swan.
 1913. Tantra of the Great Libera-
 tion

K.S. says that because India
 is & has been so divided & separated,
 the God has so many times sent
 men who very wonderfully preached
 and explained the beauty & grandeur
 and wonder and need for unity.
 He says it is not a case of inconsistency,
 as the general use of that word ~~is~~ in
 a propounding sense. It is a case
 where men have failed to connect
 historical events with Divine
 providence. There is a spiritual as
 well as a moral or secular
 history.

To think evil of anyone or to attribute evil motives to them is to indulge in a continue in the habit of dualism, to overlook or deny spiritual unity, and thus to narrow one's own realization. Hence the truth of Corinthians 8:11 that love thinketh no evil.

Good sections in the Mahanirvana Tantra.

Uma (Chap) 1: §§ 26, 27, 32-54. (see p 21)

3: 1-39; 49-69; 74-~~113~~¹¹³; 116-129 (see p 21)

4: 21-23; 27-28; 39; 42; 74-79

5: 137, 138, 144-149

7: 90-94

8: 23-36; 38-63; 108 at mg; 176 at mg

11: 130, 167

13: 212, 214, 215, 217, 218, 228, 223-225, 228, 230-236, 240-243, 244, 245; 292-297

14: 104-140, 143, 145, 148, 157, 158, 190, 192, 193.

Uasa, lit. = joy, delight, or an expression
which is the result of inner joy

Tantra = way of enjoyment, or a com-
promise between mental and
physical realizations. This
movement is Buddhist in its
great reverence for women.

In § Uasa & § 24 in Avalon ed is mis-
translated. It should be "the call of
divinity and divinity". Also § 23,
the order is wrongly transposed.

The Tantras believe that all things
are living, & that if we believe
otherwise, all our surroundings
take the life from us; but that if
we realize they are living, our
life is enriched & our vitality increased.
Tantra is a return to Nature on 2 planes,
the physical & mental.

In the Taitreya Upanishad it is said that we realize God not through our consciousness but through joy.

It is an amusing piece of insight that the Greeks should have represented Hermes as the god of deceit and of money. Sink this with fact that Greeks seem to have invented money, too.

One of K.S.'s younger men was reluctant to go to the West until he should be more firmly based in Indian culture. He said he wanted more internal quiet in order better to mirror & appreciate the West of the West. He regretted Western culture too much to go to it until after his mort

112 Somes St.
W.C.1
Please forgive my not
writing. I go to America
in January. You must send
me your address & we
must meet. I have had
very much encouragement
about your book 'Economics
& Thaddeus' and a large
demand for copies, which
has been met with great
interest. Sir W. Bragg a
President of the British Association
took your subject, but he
did not answer your questions.

161

Read the money

"The Plan in
the Economic
System" by
J.T. Peddie,
John Murray,
1928. London.

Get full list of
all Murray's books
on money, finance,
banking, currency,
debt, etc.

formative years. He was then 20-21.



THE GEOGRAPHICAL ASSOCIATION.

Local Branches in Educational Centres throughout the Country.
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J. FAIRGRIEVE, M.A.

Frocester, Friern Lane,
New Southgate, N.11.

Sept 4th 1928

Dear Sir

It was exceedingly kind of you to send me your most interesting volume on the Economics of Shetland and I found waiting for me on my return from a holiday in Norway. I am daily interested, if I may say so, for not only am I interested in the general economic problem but I am specially interested in spinning & weaving per se. Indeed I made a small model some 2 years or so ago & last year when I was in Norway I bought a spinning wheel & brought it home.

I have now read the volume & am much impressed by it. But I shall have to read it again before I have really understood it & your views in all its bearings &c. & yet I must reply at once & acknowledge both the book & the accompanying letter. At present I am not sure whether I have grasped even the main points of what you have to say, or whether I agree altogether either with premises or conclusions; there are so many aspects of the question & to take into account, and it is so easy to make just that little overemphasis and under emphasize which provides also an argument. & I have of course a very keen perception of the evil effects of the industrial system as it has been worked so that individual & personal & upstandingness, if I may use a word, are sacrificed to efficiency at one particular phase of a job, but I am not sure either that independence is either necessary or desirable. The obvious trend of events is to make the world a community & it seems equally clear that the moral side of things must be emphasized as well as the material. It was the omission of this moral side which

what is, as I find, the extraordinary material progress of Germany as a nation, but that does not mean that efficiency must rule to our aim; but I do not see that big scale production is therefore wrong.

It is self evident that in some things there can be no big scale production. Taking care to be an individual affair; and there may be occasions when that is normally done as big scale production may be better done on the smaller scale. I grow my own potatoes and other vegetables, as spare time work. If I have grasped your argument it is that this individual farming in India is justified for the reason of the special circumstances in India that the agriculturist is not occupied full time & should do something, as the sun do work evenings or as a bank clerk plays in a ^{a restaurant} orchestra in the evenings.

Any job that will help a man to live better is certainly desirable but I am left wondering with, at least all? have read the book again, whether the remedy will cure the disease.

Your problem is a fully documented one perhaps you would like to know of a book prompted "The Agricultural Geogrp of the Deccan" by Mad Somkino published by G. Nalde
to 32 P. G. Shillander for 5½ postage extra.

Perhaps you might like to have the following: I found in one or two others.

✓ p. 3. sentence from p. 1 "to give at least" ✓
✓ p. 20 3rd last line meppelent ✓
✓ p. 124. 18th line hydraulic ✓

p. 124-125: common impure for September 1925 in many places 1 m. Mels for 125 for 1926 & 1925

p. 150 line 13 mg

151-2 Saklatvala

p. 197 last line panago

By the 5 m. p. 140 your statement about roadways is not true: They are very badly hit by motor traffic in Britain

Again with many thanks & congratulations

I am

Yours very truly

J. Karimjee

the Tantra movement is very old, - at least back to 100 B.C. In its worship of Shakti (the female principle) it is ~~more~~ Indian; though its disregard of caste & the idea of infinity are ~~Aryan~~. There is a boldness, originality, freedom & vitality in it. a disregard of set forms & scriptures. Instead of the scriptures they believed an assembly of like minded or spiritually sympathetic people more important and authoritative; The Shakti is primal, the source of all & of thought. It is unconscious. The male principle more symbolizes consciousness. The Aryan thought of consciousness as preceding the unconscious; the

Dravidians, just the other way. This
Dravidian thought & concept the
powerfully stimulated & fertilized
the more speculative Dravidian
mind. Tantra is a wonderful
blend of the two elements.

Sext 30 K.S. says that while people, our
friends are alive, our desire for
them and other sorts of relationship
feelings prevent us from fully
knowing and appreciating them.
This may be especially true of mem-
bers of the family. It is only
after they die that we can fully
understand and appreciate them.

(K.S.) Inspiration cannot be given by
words alone. It requires the whole

life, - example & personality. Just as a bottle
of seawater, ^{or a single wave} cannot inspire us with the
whole beauty & power & mystery of the sea,
so also mere words are inadequate for
divine inspiration. A drink of water
by the mouth, or watering only the root
of a tree is not enough, we & the tree
also require a bath all over. We
can, give ^{express or} of our divine quality only
by all our life & being. [So perhaps
we can only receive from God fully,
or from other people, only by all parts of
our being. If any is omitted the inspira-
tion is limited?] The mystic idea is
that we are like earthen lamps, an
earthen part & a flame part. To
inspire, it will not do to bring
the two earthen parts together, or
the flame part of one near to the earthen

part of the other. The inflammable portions must approach each other.

So K.S. doesn't want to see U.S. slaysmakers, - they are the earthly part of our civilization. He wants to approach thewick, to give & to receive.

To help a man we must not be high above him. To toss him food from a pedestal may injure or crush him. One must come down & be on the same level. The mother, to feed her child, must be on level with it.



Set of negatives in the Indian Museum
 in the Office of the Director General
 Archaeological Survey of India. ^{about} Rs 5/-
 Sept Govt Printing, 6 Hastings St
 Calcutta.

Important American writers Emerson,
 Thoreau, Whittier, Mark Twain, Lowell,
 H. Ford. serial for
 - circumstances, one cannot particularly blame them...



Scissor-cut by Hunt Diederich

In Bengali poetry they imitated the rhythm of movements of different animals, - snake, eagle, horse, tiger, etc.; and of the wavy decoration lines on temples; and of arrangement of leaves or thorns on plant stems, or of petals of flowers.

Re alimma, we cannot say that killing any animal or plant is robbing that soul of its vehicle, for robbery cannot be done on the spirit, because it is beyond s.t. all life lives on sacrifice. Must the sacrifice be voluntary in order to be free from sin? Doesn't God impose it on all forms of life? Am I not

slain for victory, even tho slowly,
if all my strength is given to it?

Does the speed of dying or of being
killed make any particular difference
except in feeling? Think this
through further, on the utilitarian
theory.



THE COW

BY
E. MERRILL ROOT

THAT four-legged fountain called a cow
Is stranger than the Sphinx:
What Oedipus has told us how
Green grass within a copper cow
Turns the white milk he drinks?

The Roc from the Arabian Tale
Was not so strange as she;
Jonah's apartment in the whale
Beside her alchemy's a pale
And gentle verity.

God's jolly cafeteria
With four legs and a tail,
As mystic as the Cabala,
An elf in rufous taffeta,
She pours us ivory ale.

The Tavern of the Crumpled Horn,
 She pours a cosmic flood
 That antedates John Barleycorn;
 'Twill feed the Superman unborn:
 It nourished Adam's blood.

She eats the grass and honeydew,
 The buttercups and daisies;
 And she will dream, and chew, and chew —
 Invite her soul, and loaf, and moo
 Life's rude and wholesome praises.

Her udder is a Holy Grail
 Whence heroes, saints, and lovers —
 Yes, all the Sons of Man — grow hale.
 Oh, she's an ambulant Fairytale
 That's bound in leathern covers.



A quiet New England bossy, she
 Is also something more:
 The good earth's generosity,
 And health, and humorous mystery
 In ruddy metaphor!

Oct

K.S. The infinite & eternity never oppresses and never imposes itself on us. of the sky. Quiet, peaceful, life giving, stimulating our own powers to expansion. The lack of infinite extension is made up in small things, by their ~~infinite~~ & ~~eternity~~ ~~between~~ ~~people~~ ~~or~~ ~~nations~~ Our consciousness of self is a limited thing & becomes very oppressive to ourselves & often to others. The way to ~~quiet~~ ^{the} ~~quiet~~ lie is in ~~repose~~ or resting on the infinite. It is very & comfortable to float on ^{the} in the ocean, but it is oppressive work to carry a pitcher of water on one's head. Whenever a person or a nation is oppressive, or avaricious of power or possessions, or tries to

impose itself on others, it is a sign of its essential shallowness & limitation.

Hence the Banks are so very very careful not to impose their thought on others a careful & respectful & reverent of each personality & its own peculiar way of development.

Re symbolism see

Havells, "Ideals of Indian Art"

Coonoarawong - "Dance of Siva"

"History of Fine Art in India etc"

Avalon - "Principles of Tantra" - Sages

Oshadha - "Book of Tee"

"Ideals of the East"

"Awakening of Japan"

Mano N. Work "A Bibliography of
the Negro in Africa and America":
H. W. Wilson Co., New York.

K.S. Joy is not wholly conscious

^{Oct 2} K.S. Raividas was a disciple of Ramanand
a a ~~swami~~ sweeper (not Kali's son, but
contemporary).

Raividas worked out an 8-fold
way consisting of 3 external, 3 internal
or 2 results. Gita (family), Seva
(service), Sangha (associates); Dhama (?)
(meditation), Mana (remembrance of God),
Pranati
Desame (self surrender); Prem (love),
and Absorption in God. (How natural)

In regard to meditation he
said there are 2 kinds; the way

of gnyan (intellectual, or knowing) and way of prem (love). In former there is a kind of a pride. It is a seeking after god. As in case of traveller, it involves discarding all superfluous; a steady divesting, an ascetic tendency. It desires the supreme joy of reaching god at last & finding rest there after long long journey.

But, say Ravidas & Bauls, the journey is infinite. It is like unpeeling an onion; - veil after veil, layer after layer, & still the end not reached.

Better, they say, is the way of prem. There, instead of finding god afar off, I ask to have god to come to me, to enter my heart & enjoy my hospitality. For such an

honored guest then I must offer
everything, all my wealth.
Music, art, beauty of all kinds.
But above all I must purify my
heart for such a guest. Often
god waits just outside, for us to
get all prepared. He ^{before} hesitates
to enter then, just like an invit-
ed guest who sees that the
host is not quite ready, &
refrains at the door from entering
lest he should shame the
host; for as soon as the guest
enters the host will immediately
realize, if not before, the failure
of preparation. So, often we
call on god time & again to enter,
he delays outside, until we
realize the inadequacies of ~~past~~

our preparation for him, and set all things to rights.

One of mystics had a mystic friend who later became wealthy. The former invited him, but noted an entirely changed attitude & a loss of imagination in the wealthy man. The mystic used to sing & his rich friend expected it. But no song came. Then the rich man asked why. The mystic said "I expected to find a flute, but I find the hollow of the flute all stopped up with fine things. So no music can come."

Bunle's view of reincarnation is finer than that of Leama.

Rebirth is not a punishment, but a chance to experience God in a new way, perhaps with wholly different senses, whether as and another man, a plant, an insect, or on another planet. A vast wealth of possible experience!

Follow it to the way a pilgrim goes to many tirthas (holy places) starting from his special one. He carries 2 buckets on a pole. One behind has his personal effects. One before has a bottle of holy water. At each tirtha he pours half the bottle of water over himself & fill it again with water of that place. Thus at the end of the whole circuit his bottle has a

little water from each holy place
in it. Then at his ^{own} special holy
place again he pours it all
over himself & thus has a complete
(purifying) ^{purifying} anointing a ^{holy} bath. In
some way, at each birth we are
at a fresh holy place. There
we spend most time in physical
sense, just as the jidgin refreshes
himself, rests, enjoys friends at
each birth. But before leaving
he gets his holy water & thus
justifies his birth. So we must
justify our lives by taking
some spiritual experience & meaning
from each birth & carrying it,
perhaps unconsciously, to the
next birth, & through the
whole string of births.

Such a beautiful conception!
In this idea, where is there any degradation in being born ^{or re-born} as an insect? We should lose our "pride of birth" in this broader sense. The ~~the~~ senses of a plant or an insect, so different & so more delicate than ours in many ways, would furnish a wonderful appearance of God's world. Of this in relation to animals.

One of the Baul's ideas about poverty is that if we are very poor & God as a beggar comes to us, then, if we are to give him anything at all, it must be ourselves, for then there is nothing left to

give

Bengali books

Chatterji - Bengali Self Taught - Marlboro's
Self Taught Series - London

Anderson - Bengali Grammar - Cambr. U. P.
(romanized Bengali)

Rabindranath - Sisir (the one with Nadi in it)
- Chhayantra
- Rajarsi
- Nade - ghar
- malent

Surendranath Tagore - Mukhabhiman

Mahastir Durgendranath Tagore - Anthology

Ishwar chandra Vidyasagar - Katha - mala

Chandramitra Chatterji - Robinson Crusoe

Jnanendra Mohandas - Abhidham

Kshitindran Sen - Poems of Kali

K.S. says much praise is spiritually killing, and much curiosity shown toward a child is almost as bad for it. Creates self consciousness. Like monkeys pulling up the plants to see how the roots are growing. Natural growth must lie hidden, in dark.

K.S. If you want some things, say Bands, go ahead & pray for them; but if you want to be with God, go ahead & work with him, just as a child works or pretends to work with its mother, really only wanting her company, or as a man who wants to be with his wife will work alongside her in the kitchen (Seva)

Bands say that the practical men often advise us to discard our consciousness or imagination or spiritual vision, saying that it is no use. Like telling to a babe in arms, saying "what's the use of these eyes, or these limbs? cut them off & be free." Yes we might gain a sort of freedom ^{in this}, but after birth the body could not walk or see etc. So these feeble & rudimentary spiritual organs & perception are really in preparation for a future life. In fact they are a proof that there is a future life in which they will find use & development.

Ravindra was known as "The Spoiler of goths" - also as the Sevise

prayer or offering to be said at the
beginning of each activity of service,

Re oleissance (Pranati), Ravidas
said there were 5 prayers to god.

5 is symbolical of the 5 senses,
5 lights in tangles, which
should be so placed as to light
up the god, not the world,
i.e. no egotism in the worship.

These 5 oleisances to god
tell of how (1) if we cut a flower
from its stem in order to have it
easy of access in our room, we
accomplish our purpose, but it
soon dies. (2) If we pick a single
wick out of the big (old fashion
Indian) oil lamp, we can carry
it easily, but it only burns
a moment. (3) If we cut a tree
off from its roots, we can shew it
or use it, but it dies. (4) A

stream rising from the snows or ster-
nal glaciers may be trusted, & we may
build & live farms near it. But
one that is only from a dry arroyo
- a rain fedlet, we must beware
of. Anything which keeps its
source in God & keeps connected
with God may be slow &
unyielding, but it is living &
will endure & is trustworthy.

Then a set of prayers obsequies
to other saints. He said he bound
down to all other realities of
god, whatever their place,
time, ^{kind of disease}, age, condition, country.
To those of the past, even the
forgotten; & also to those yet
unborn. (How catholic). The time
when they were born was or is a

will be auspicious; the place of their
birth a holy place. Blend be they all.

The Banks regularly & at all
places meet men of other
faiths & altitudes, e.g. Mo-
hammedans, so as to be
sure, they say, that they
are on the right way by
comparing ~~altitudes~~ & angles of
vision. A sort of spiritual
triangulation a survey or
trigonometry. A wonderfully
broad minded view.

Apropos of Angus Co., ~~U.S.~~
& the idea of European capitalists
that they are doing good to India
by providing work for unemployed,

U.S. told of a Bank who said there was once an iron man who set fire to a village & then said - "See, now I have provided all these people with a light! They didn't realize before how much they needed some light."

So the capitalists do not realize at what terrible cost they are "providing work".

Cf. the one-crop gate system, how it crowds out rice cultivation, makes end to cattle, breaks up village life & customs, ends common grazing lands, etc.

Quote from the Mahanirvana
Tantra.

Ashram = place of refuge.
a friend of K.S in Koltham
has a village school which he
calls a Garden. Says that
you can't teach at divorced from
life. It is only skimmed
milk.

Blessed = fulfilled.

Distillations from Mahanirvana Tantra
(Avalon ed).

Uasa IV. verse 74 - 79.

"O Thou Virtuous One! Know this for certain, that whosoever man does with Truth, that bears fruit.⁽⁷⁴⁾ There is no Dharma higher than Truth, there is no greater than falsehood, therefore should man seek protection under Truth with all his soul.⁽⁷⁵⁾

Worship without Truth is useless, and so too without Truth is the Japa of Mantras and the performance of Tapas. It is in such cases just as if one sown seed in salt (alkaline) earth.⁽⁷⁶⁾

"Truth is the appearance of the Supreme Brahman; Truth is the most excellent of all Tapas; every act is rooted in Truth. Through Truth there

is nothing more excellent (77). Therefore hasn't been said by me that when the sinful Kali Age is dominant Karma ways should be practised truthfully and without concealment. Truth is divorced from concealment. There is no concealment without untruth. Therefore isn't that the Kārlīka - sādhu should perform his Kārlīka - sādhanā openly (78).

I.S. Bonds ~~say~~ + Rāmīdas ~~say~~ that associations are like a mould in which candy toys are moulded. If we associate with spiritual things our life takes spiritual form. If we associate with material things then life

assumes a material form. Tapas = suffering, is the heat which will melt up the candy so that it can be poured into a new mould, if we find we have got into wrong condition. This growing soft to be re-poured is the same idea as the Xian "be born again". The baby is also soft & capable of growth into a new form.

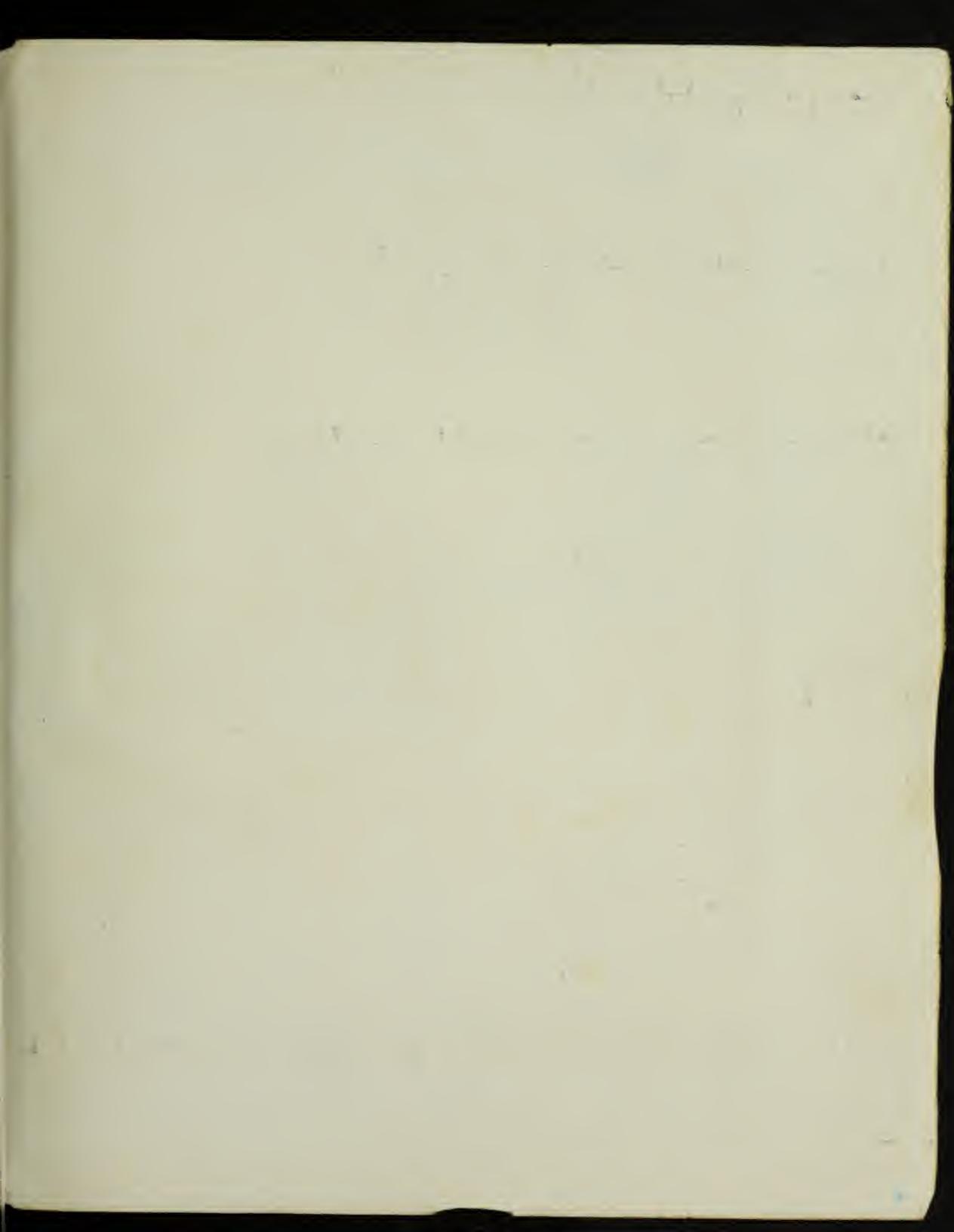
Bairds prayer before Seva, then wants to the Ashram - the occasion & gathering - the bowed down to all forms, mantras, japa, prayer, modes & means of reaching god or obtaining realization & illumination - all over the world, of all kinds & ages.

Then he bowed down to all those to whom service is about to be rendered, not in pity or small compassion (that world

|||| live them spiritually), but to God in them, and to them as temples of God to which we are about to render service.

Then he bowed down to all those who were about to render this service along with him. To them, too, as temples of God + to the God in them . . .

Thus often, filled + saturated with God, he said, "come, let go now and serve":



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